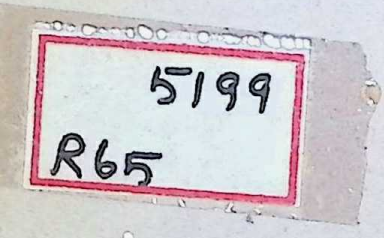
TALKS BY KRISHNAMURTI IN INDIA 1958

(Verbatim Report)



POONA—MADRAS—BOMBAY

KOVILOOR MADALAYAM

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IN INDIA

1958

(Verbatim Report)

This Report is issued primarily for those who heard the Talks

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Published by
KRISHNAMURTI WRITINGS, INC.
OJAI, CALIFORNIA
MADRAS, INDIA
LONDON, ENGLAND

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Printed in India at the Vasanta Press, Adyar, Madras 20

I

TALK IN POONA

I think it would be well if we could establish a true relationship between the speaker and the audience, otherwise there may be a great deal of misunderstanding and misjudgment. Obviously the speaker has something to say, and you have come to listen. What he has to say may have very little value, or it may have significance if one is capable of listening with quiet attention.

It is important to know how to listen. Most of us do not listen; we come either with a tendency to resist or to refute what is being said, or we compare it with what we have previously heard, or learnt from books. In this process, obviously, there is no listening, because when you are thinking of what somebody else has said on a subject your mind is merely going back to various memories—merely trying to compare what is being said with what you have already heard or read. So please, if I may suggest, do follow what is being said.

There are so many terrible things taking place in the world, so much misery and confusion, such decadence, corruption and evil; and I feel that if one is at all earnest, intent on understanding these human problems, one must approach the matter with a certain serious purpose. What I am going to say may be entirely different from what you know or believe—and I think it will be. I am saying this, not from any sense of conceit or over-confidence, but because most of us, when anything unfamiliar is said, are apt to reject it off hand or to ridicule it. This is especially so with the experts, those who are specialists in some department—the scientists, technicians, lecturers, professors, and so on. They are particularly apt to discard a new approach to our many problems because they divide life into departments and think only in terms of their specialized field. Life's problems are not going to be solved by the specialists. If a man is an economist he tends to think that all the problems of life will be solved by some economic system which will bring about equality of opportunity for achievement, for gain, and to him every other form of thought, of investigation, of search, seems of secondary importance or not worth while.

So, considering all these things, it would be nice, I think, if we could, at least for this hour, listen with a sense of humility, with an attitude of trying to find out what the speaker intends to convey. Afterwards you can question it, discuss it, refute it, or brush it aside. But first, surely, if there is to be any form of communication, there must be a certain understanding, a common ground established between speaker and listener. Listening is very difficult; it is an art. I am sure you have never really listened to anybody because your mind is always occupied, thinking of other things, is it not so? You never actually listen to your wife, to your children, to your neighbour, because your mind is caught up in its own fears and anxieties, in the innumerable preoccupations that arise in the mind and prevent full communication. If you observe yourself you will see how extraordinarily difficult it is to listen to anything, especially to a speaker who is going to say things which you will not like, or which you do not immediately understand, or which seem contradictory. Such things are apt to produce a great deal of confusion, and so you tend to brush them all aside.

So it is necessary to listen with a sense of humility. Humility is entirely different from being humble. Humbleness can be achieved, gathered, cultivated by one who is already full of vanity and arrogance; but humility is not a quality to be acquired, it is a state of being. You are, or you are not, in a state of humility, and we shall discuss all this presently as we go into our many problems in the talks which are to follow.

But I am suggesting now that if one wants to learn, to understand what another says, there must be that humility which listens, which does not either accept or reject, but inquires. To inquire there must be that state of humility, because if you already know, you cease to inquire. If you take a position of agreeing or denying, you put an end to inquiry. Inquiry is only possible when there is a certain freedom of the mind, freedom to go into what is being said, to inquire, to find out. So it is essential that we should listen with a sense of freedom and humility, for only then shall we be able to communicate with each other.

I am not here to instruct you what to do or what not to do, but together we are going to inquire into our many problems. Therefore the thinking should not be one-sided, with you merely receiving. We shall be endeavouring, you and I, to inquire into the whole problem of human existence, into the whole process of living, of death, of meditation, of conflict, of human relationships. All that we are going into. But first it is essential that the mind that wishes to inquire be somewhat pliable and free, not rigid, not prejudiced, not prone to take a stand from which it is unwilling to move.

Surely it behooves us to make this inquiry, seeing that there is so much conflict and misery, such fearful economic stresses and strains, so much starvation and degradation. Obviously a change is necessary, a radical change. A fundamental revolution is necessary because things cannot go on as they are. Of course if we are earning sufficient money, if we are clever enough to get through life without too much conflict and are concerned only with ourselves, then we do not mind if things go on as they are. But if we are at all inquiring, serious, we must surely try to find out, must we not?, how to bring about a change. Because religions obviously mean very little; they only offer an escape. You may go to a *guru* or a priest, repeat mantrams or prayers, follow some doctrine or ritual, but they are all avenues of escape. They will not solve your problems—and they have not done so. The problems still exist, and it is no good running away from them. Whether you go to the temple, or retire to the Himalayas to become a *sannyasi*, it is still a running away.

Throughout the world it is the same problem. Religions have failed, and education also. Passing a lot of examinations and putting the alphabet after your name has not solved your problems. No system, educational, economic, political, religious or philosophical, has solved our problems—which is obvious, because we are still in conflict. There is appalling poverty, confusion, strife between man and man, group and group, race and race. Neither the Communist nor any other social or economic revolution has solved this problem, or ever will. Because man is a total entity, he has to be taken as a totality—not partially, at different layers of his existence. The specialist is only concerned with a particular layer—the politician merely with governing, the economist merely with money values, the religionist with his own creed, and so on. Apparently nobody considers the human problem as a whole and tackles it, not partially, but wholly. The religious person says, "Give up the world if you really want to solve the problem"; but the world is inside oneself. The tears, the innumerable struggles and fears, they are all inside. Or the social reformer says, "Forget yourself and do good", and you may work to forget yourself; but the problem is still there. All the various specialists offer their own remedies, but no one apparently is concerned with the total transformation of man himself. All they offer is various forms of thinking. If you leave one religion and go to another, you only change your mode of thinking. No one seems to be concerned with the quality of thought, with the quality of the mind that thinks.

The problem is enormous, as you and I know fairly well—we have only to observe as we pass down the street, as we get on the bus, as we talk to a friend or to a politician or to a religious person. We can watch this whole process of degradation going on, every form of decline and corruption, a mounting confusion; and surely we can hope to solve it only when the mind is capable of thinking of the problem in a totally different way. There must be a revolution in the mind itself, not merely a change at some partial level of human existence; and with that revolution in our thinking, with that radical transformation of the mind, we can approach the problem wholly. The problem is constantly changing, is it not? The problem is not static, but we approach it with a mind that is already conditioned, that has already taken a stand and accepted certain sanctions, edicts, values. So while the problem is a living thing, changing, vital, we approach it with a dead mind, and so the conflict increases and the confusion worsens.

So there must be a revolution in thinking, a revolution in the mind itself, and not in what the mind thinks *about*. There is surely a vast difference between the two. We are mostly concerned with what the mind thinks *about*. The Communist is concerned with conditioning the mind to think what it is told, and the so-called religious person is concerned with the same thing. Most of us are concerned with thinking only the thoughts which we already know and have accepted, and these thoughts further condition the mind, obviously. Every thought that you have—as an economist, as a specialist, as a believer in God or a nonbeliever, as a man who pursues virtue or does not—shapes the mind. Your thinking depends upon your conditioning, how you have been brought up, what the pressures of your environment are—religion, society, family, tradition. So if we are at all serious we shall not be concerned with substituting one thought for another, or with sublimating thought to some other level. We must be concerned with the radical transformation of the capacity to think, not merely with the choice of *what* to think. That is where the revolution should take place, and not at any particular layer of human existence. I hope I am making this point clear. If not, we shall discuss it as we go along. A revolution in the *way* of thinking is essential—not the choice of *what* to think, or the pursuit of right thought, but a revolution in the capacity itself, in the mind itself. Unless there is a radical change in the mind, you can have no answer to your problems. Do what you will, read any books, follow any authority, any *guru*, you will never solve your problems unless there is a radical transformation of the mind itself.

What is happening now? You are either a Hindu, a Moslem, a Buddhist, a Catholic, an American, a Russian, or some kind of specialist, and so on; and you approach life with your particular pattern of thinking. The Communist wants to solve the problems of life in his way, the Catholic, the Hindu, the Buddhist, in his; so there is ever contention, conflict, bitterness, anxiety, war, which is obviously not the way to solve our human problems. So long as you remain whatever you are, you are not going to solve any fundamental problem. And if you as a student, specialize to be a scientist hoping science is going to solve everything, it is not going to, I assure you. You may be able to go up into the sky, produce various forms of sputniks, but our problems of human existence are still there—how you treat your wife, how I treat you and you treat me, our ambitions, our greeds, our frustrations, whether there is God, what happens after death, what is meditation, what is virtue, what is the true religious life. Surely all these are our problems, and now we approach them as specialists, as persons conditioned with various hopes, desires, beliefs, and so we never solve them.

Therefore there must be a revolution in the mind. This revolution is not a matter of mere agreement, it is not a matter of conviction, it is not a matter of belief: it must take place. It cannot take place if you *believe* that there must be a revolution in the mind. That is merely a concept, an ideal, which is worthless. You know there is a vast difference between the word and the verb. The word has very little meaning except as a means of communication, and all thoughts, plans, ideals, concepts, theories, speculations, and the pursuit of them are at the verbal level. If you merely live at the verbal level it does not bring about a fundamentally new way of thinking. What does bring it about is ' the verb ', ' being '—not in relation to an idea, but action itself. Perhaps this is a little bit difficult, but please just listen to it even if only for intellectual amusement. You see, most of us are caught in *words*, with slogans, ideas, phrases, concepts. These are entirely different from ' the verb '—which is not action related to an idea but a state of being, acting. Because the moment you really understand something—which is not just agreeing or being convinced or submitting to pressure, for all these are related to ' the word ' and do not bring understanding —, you act. When there is an understanding which is ' the verb ' then there is an ' acting ' which is a state of being. If you think about it a little you will see the difference between the two, the verb and the word, the doing and the thought of doing, the word love and loving. Now most of us are caught in the thought that we should love, as a noble, ideological, perfect thing; that is merely the word. The verb is ' loving ', unrelated to any action; it is a state of being, of loving. This is only by the way, to demonstrate how our minds operate.

Our minds function in words, in concepts, in ideals, in what *should* be; and it is there that the revolution must take place. The mind must be in a state of being, in a state of verb, if one can so put it—not in the state of the word but in the state of the verb. You can see the difference, can you not? To bring into being that state of the verb is the revolution. If you think about it you will see the extraordinary meaning of it, what significance it has—the being and the thought of being.

So our concern then, if we are at all serious, is to bring about a revolution in the mind. I have more or less described, given a significance to that word ' revolution ' before, and also what we mean by a serious person. Let us examine for a minute or two that word ' serious '. What is serious? And what does that word mean? Are you serious? Is the man who gives up the world and takes the yellow robe serious? Is the man who becomes a social reformer serious? The man who pursues God, is he serious? The man who mesmerizes himself by listening to songs and all the rest of it, is he serious? And the man who completely identifies himself with an idea or who says: " I have taken a vow and I am going to stick to it for the rest of my life ", is he serious? Or the man who immolates himself, who identifies himself with a country, is he serious?

So looking at all the various forms of so-called seriousness, including the insane man who thinks he is sane, are all these people serious? Are all these people really devoted to what they are doing? Surely, that is the test, is it not? Devotion is earnestness; and earnestness is devoid of enthusiasm. The man who is enthusiastic is not earnest; he is just enthused for the time being—as a balloon that is blown up, pops and makes a lot of noise. So any one of these who is not concerned with the search for the true in what he is pursuing, such a person is not serious. This is not a mere definition, but if you will examine it you will see the significance of what is being said.

Surely devotion is not *to* something, to a God, to a *guru*, to a picture or some figure. Such devotion is obviously an

escape, a running away, trying to forget yourself in something. Whether it is to the country, the State, a picture or to some idea, such devotion is merely a flight, an escape from the facts of existence. Devotion is something entirely different. Devotion is the capacity to enquire persistently into the ways of the mind, because without understanding the mind, whatever you do—whatever you think, or pursue, whatever your ideals, your authorities—has no meaning at all. That is, without understanding yourself, what you do and what you think, or trying to alter what you do and what you think, has little meaning. You understand this, do you not? Without knowing myself, how do I know what I think is true, how can I know of Truth, how can I know of God, whether there is God or there is not? Without knowing myself, what right have I to seek to reform another, or tell another what to do? And would I, even if I knew myself, tell another what to do?

So, without knowing oneself there can be no radical change, therefore no radical action, and therefore no radical transformation in the mind. By knowing oneself I do not mean some superself, the *Paramatman*, the soul—which are merely things you have been told about. To me, without knowing oneself totally, these are all false, they have no reality. After all, if you do not know what you think and why you think, from what source your thought springs and from what background your action comes, whether you believe in God or not has no meaning. Because you have been brought up as Hindus, you believe in God; because your society, your neighbour, your tradition says 'believe'—you believe. But go to Russia and they will say what nonsense it all is, they will brush you off as stupid and regard your action as insane. Whereas he, the Russian, is conditioned also, conditioned to believe that there is no God, to believe that the State is the only right thing to follow. He is conditioned, as you are conditioned. So when you say you believe in God it has no meaning. Please see how important it is to understand this. Because if you are really seeking God you must put away all these things, you must put away all your *gurus*, your knowledge, your tradition, and not follow or accept any authority. That means an inward revolution. And it is only such a man, who thinks clearly, who knows his own conditioning, his entire being—not only the conscious but the unconscious, the totality of his thought—it is only such a man who can enquire if there is or is not truth, God, or whatever name you like to give it. But that means hard work, and nobody wants to work hard, whether at home or in the office or in search of truth; and so we are inefficient, corrupt; and we want to understand truth without work.

Understanding yourself means—not the super-self, the *Atman*, the superconsciousness and all that—but understanding the ways of your own reactions, understanding yourself as you are, what you think, why you think, why you do certain things and say certain words. To understand is to be conscious, to be aware of what you are. You will find that it is extraordinarily difficult because most of us are unwilling to understand ourselves. We would rather believe, be told, pushed, persuaded, driven politically, economically or environmentally. But to watch yourself in all your relationships whether with your servant, your wife, your husband, or others, to watch yourself when you get into a bus, to be aware when you look at nature, at the trees, the clouds, to watch all your own reactions and to be aware,—*that*, Sirs, is real meditation. Then you can go very far. Then you will not create for yourself any illusions.

So there must be the understanding of oneself and in that there is the revolution. I cannot understand myself if I do not examine myself. When you are angry—at the moment of anger you are not aware of yourself—watch yourself,

look at it, and find out why you are angry. Go into it, go into the whole process of anger. I am only taking that as an example. It requires a great deal of thought, penetration, but that is real devotion—not the phoney devotion to a *guru* from whom you are going to get some return; that is just a bargain. Real devotion is to enquire into why you are angry, into the source of your anger, and to understand.

To understand something, surely, there must be neither acceptance nor condemnation. There are many of you here who have heard me for a number of years, unfortunately, because therefore you say: " I know what he is going to say about this ", and so you close your ears. But to find out the whole significance of why one accepts or condemns requires a constant renewal of listening, of understanding. It is not a matter of listening to me only, but of listening to yourself to find out why you condemn, why you have shut yourself off or why you have accepted. I have said this for a number of years, that if you want to understand something there must be neither condemnation nor acceptance, but rather you must *look* at it. There are many who have heard me for ten or twenty years and who say: " I agree with you "; but they have not done anything about it. They are at the state of ' the word ' and not at the state of ' the verb '. The verb is the doing, not the thought of doing.

So to understand why I accept or reject, why I condemn or compare, requires a great deal of penetration into oneself. After all, why *do* you accept authority? Why do you accept authority at any level—political, economic, social, religious—the authority of the book or the authority of your own experience? Why do you accept, and why do you reject? Why do you reject Communism, Socialism, Capitalism or whatever it may be? Don't you see that unless you really know what it is,—that drive, that push, the influence which is making you accept or reject, causing you to compare, to justify, identify or deny—you are merely the tool of authority. The man who follows, the man who leads, the man who has ideals, does not know love. The man who follows, how can he know love? He is just following, and the following is enslavement to ' the word '. And the man who is a leader, who says: " I know and you don't know. I am right and you are wrong ", —how can he love? He may identify himself with his country, with an idea, with a reform and he may lead a most exemplary life of denial and simplicity, but he is full of authority, full of his own knowledge, experience, ideas, and how can such a man know love? Nor can the idealist, because he is always thinking of ' what should be '. So, without knowing yourself, what you do and what you think have no reality; your Gods have no reality, nor your village-reforms which you are doing for various reasons, many of which may be childish, immature, merely respectable.

So in order to bring about a fundamental change in the ways of one's thinking one must begin with self-knowledge, knowledge of oneself, of the ways of one's own thinking, not with so-called knowledge about God. Knowledge about God is all unreal, false, unless you know yourself. So the religious person is the man who begins with the understanding of himself, not with the leading of a particular life in accordance with some tradition or some book. Surely it is essential to know yourself, to know how to think clearly, without bias, without prejudice, without fear, and therefore to act without fear,—which means character. Character is not for the person who merely obeys the law—either the law of society or his own law—but for the person who thinks clearly and whose thought is produced through self-knowledge. Self-knowledge is the knowledge of why you are angry, why you are ambitious, ruthless, sexual, and all the other things which are to be discovered. You have to know about

yourself, and the knowing is quite different from merely bringing about a change in the known. I can know why I am angry; we can all know. It is fairly easy, if you know the A B C of psychology, to know why you are greedy, ambitious, rude, cruel, brutal. But knowing about it and actually understanding it are entirely different. The very process of understanding brings about a change. Because when you understand yourself there is clarity of thinking, and in that clarity there is character. Character is not produced by following an ideal and sticking to that ideal; that is merely obstinacy. Character implies clarity, and there is no clarity so long as you do not know yourself; and you cannot know yourself if you are not fully aware of yourself. And in understanding oneself, as we have said, there must be no acceptance or justification of what you are, no excuses, no saying: "I am like this because of my environment", or "I know I am conditioned because I live in a little province and so my mind is provincial", and so on.

To see all this, to be aware of it, to know it, to go into it and see the significance of it, requires devotion, endeavour, hard work. Then only can the mind bring about within itself a revolution which will answer all the problems of our life. When you know the source of your problems and the causes of your problems, and when you know that their solution is within your own understanding, then you see that you need not follow anybody; then you have no *guru*, no authority, no book, no tradition, because you are a light unto yourself. These are not words. I am saying all this because it is so. But you cannot accept it because I say so, for then you become merely a follower, which is an evil thing to be, whether politically or religiously. Whereas, if you begin to understand yourself, to go into yourself profoundly,—which requires a great deal of attention, a great deal of devotion—then only will you be able to solve the many problems which confront each one of us.

September 7, 1958

II

TALK IN POONA

Last Sunday we gave a general outline of what we are going to consider during these different assemblies, and I propose that I take up a certain point, a certain idea and work it out fully, go into it in detail. But once again I would like to point out how important it is that we should establish a communication between us. It is really a fact that I am not talking as to a large group but to each individual, because to me there is no mass, group, class, race, but only the individual—the individual who is capable of thinking independently and therefore of breaking down his conditioning, thus bringing about a creative state of mind. So I am talking to you as though individually and personally. And since you have taken the trouble to come to hear what I have to say, please listen carefully. Do not translate it in terms of your particular vernacular, either local or traditional. When I talk about the understanding of the self, do not translate it into some Sanskrit word, do not make it into something fantastic and say it is self-realization. I just mean the plain 'understand yourself', which is infinitely more difficult than understanding the various theories which you have. If you do not want to listen, that is all right, but if you want to hear, please hear properly and you cannot hear properly if you begin to translate what is being said into your own terminology, into your own ways of thinking. Then you are really not understanding what the speaker has to say.

You have to find out what the speaker has to say before you accept, reject or criticize. First you have to find out

what he means, what he intends. He may exaggerate, he may not give the right emphasis, but you have to take all that in by listening. Then you and I can establish a right relationship. I have something to say which I think will upset the apple-cart, the tradition, all those things that you know. But please do not begin, before you have found out what is actually being said, to build a defensive barrier. Keep your reactions to what I have to say until later when you will have the right to criticize, to discard, to accept or to go into it, as you will. But until then I suggest to you—the individual who is in this room sitting with me—that you do not quickly react. Listen in a friendly manner, but with a clear mind; not accepting or rejecting or taking what I say and opposing it by quoting some authority, because I do not believe in authorities. Truth is not come at by the process of authority. It must be discovered from moment to moment. It is not a thing that is permanent, enduring, continuous. It must be found each minute, each second. That requires a great deal of attention, a great alertness of mind, and you cannot understand it or allow it to come to you if you merely quote authorities, merely speculate as to whether there is or is not God. You must as an individual experience it, or rather, allow that thing to come to you. You cannot possibly go to it. Please let us be clear on this point, that you cannot by any process, through any discipline, through any form of meditation, go to truth, God, or whatever name you like to give it. It is much too vast, it cannot possibly be conceived of; no description will cover it, no book can hold it nor any word contain it. So you cannot by any devious method, by any sacrifice, any discipline or through any *guru* go to it. You must await, it will come to you, you cannot go to it. That is the first fundamental thing one has to understand, that not through any trick of the mind, not through any control, through any virtue, any compulsion, any form of suppression, can the mind possibly go to truth. All that the mind can do is to be quiet, —but not with the intention of receiving it. And that is one of the most difficult things of all because we think truth can be experienced right away through doing certain things. Truth is not to be bought any more than love can be bought. And if you and I understand that very clearly from the very beginning, what I have to say will have a very different, a very definite meaning. Otherwise you will be in a state of self-contradiction. You think there is Truth, God, a state which is permanent and you want it, so you practise, discipline, do various forms of exercise, but it cannot be bought. Any amount of devotion, sacrifice, knowledge, virtue cannot call it into being. The mind must be free, it must have no borders, no frontier, no limitation, no conditioning. The whole sense of acquisitiveness must come to an end but not in order to receive.

If one really understood that, one would see what an extraordinary thing this creativity of the mind is. Then you would really understand how to free the mind so that it is in a state of alert watchfulness, never asking, never seeking, never demanding.

As I have said, I am talking to the individual because only the individual can change, not the mass; only you can transform yourself; and so the individual matters infinitely. I know it is the fashion to talk about groups, the mass, the race as though the individual had no importance at all, but in any creative action it is the individual who matters. Any true action, any important decision, the search for freedom, the enquiry after truth, can only come from the individual who understands. That is why I am talking only to the individual. You will probably say: "What can I, the individual do?" Confronted with this enormous complication, the national and religious divisions, the problems of misery, starvation, war, unemployment,

the rapid degradation and disintegration, what can one individual do about it all? Nothing. The individual cannot tackle the mountain outside, but the individual can set a new current of thought going which will create a different series of actions. He cannot do anything about world-wide conditions because historically events must take their own brutal, cruel, indifferent course. But if there were half-a-dozen people who could think completely about the whole problem, they would set going a different attitude and action altogether, and that is why the individual is so important. But if he wants to reform this enormous confusion, this mountain of disintegration, he can do very little; indeed, as is being shown, he can have no effect on it at all, but if any one of us is truly individual in the sense that he is trying to understand the whole process of his mind, then he will be a creative entity, a free person, unconditioned, capable of pursuing truth for itself and not for a result.

So, as I have said, that reality of which the mind cannot possibly conceive, which it cannot possibly speculate upon or reduce to words, that truth must come to you, the individual; you cannot go to it. After all, it is fairly obvious, is it not?, that the individual mind, which is also the collective mind is narrow, petty, brutal, ugly, selfish, arrogant. How can such a mind invite the Unknown? For whatever it thinks must be petty, small—even as its Gods are. Your God is the invention of the mind. You may put a garment round it but its garments are yours; it is your God but it is not Truth, it is not Reality. Do what you will, Reality cannot be invited; it must come to you. So what is one to do? How is one to experience that something which is not merely created by the mind? That is only possible when the mind begins to understand its own process, its own ways. I am using the word 'process' not in the sense of a means to an end. Generally we mean by that word 'process' that if you do certain things there will be a result,—if you put oil in the machine it will run properly; if you follow certain disciplines, make sacrifices, you will get something in return. I am not using the word in that sense at all. I am using the word 'process' as meaning the operation of the mind as it works, not as it searches for a result.

So the mind must come to the state when it is free from all effort, and I want to discuss this evening the whole problem of effort and conflict and whether there is a state which the mind can reach without conflict in order to arrive at the truth. For it is only when the mind ceases to be in self-contradiction and therefore ceases to be in conflict that it is capable of looking and of understanding. It is fairly clear that a mind which is in conflict can never understand anything, and so we want to find out why the mind is in a state of self-contradiction. Surely, if we can understand the conflict within the mind itself we shall go very far because it will reveal why there is this contradiction within oneself. If we can go slowly, step by step, into that question and if you really follow it, not oppose it then perhaps you will come to a state of mind in which there is no conflict at all. But you cannot accept my words, for it means that you also must work, not merely listen, that you must become aware of the operation of your own mind. I am only explaining, but it is for you to watch your own mind in operation.

So first of all, why is there conflict in our lives? We generally take it for granted that it must be so, that it is inevitable, that man is born in conflict; and we try to find ways and means to overcome that conflict. In relationships, in political or in any other sphere, there is a conflict within, which brings about self-contradiction; outwardly also there is the contradiction between what we feel we should be and what we are. I want to find out why this contradiction

exists. I do not accept that it is natural, inevitable, that there is no solution for it and so we must escape from it. That is immature thinking. I want to understand it, and so I will not escape from it, dodge it, or go to a *guru* or a cinema. To me, turning to a book, going to a *guru* or going into deep meditation when you are in conflict are all the same as taking to drink. But I want to understand if one can remove this inward contradiction. If that is clear we can proceed from there, and please do not say at the end: "Why did you not talk about birth control", or: "I came here to find out what religion is, if there is a God". A contradictory mind cannot find anything whatsoever of the truth. Just think of it, Sirs, how can you, being in contradiction, know anything which is not contradictory? How can you possibly know that state which has no opposites, no divisions, which is the Immeasurable? This question you will answer for yourself, and find the truth of it, only when you find out if you can eliminate contradiction within yourself; and that is essential. What you are seeking at present is not the elimination of contradiction but you are seeking peace for yourself, some state in which the mind will not be disturbed at all. It is like sitting on a volcano and saying: "Let me have peace". There is no meaning to it. So I say: Let us examine what is in the volcano, let it come out, the ugly, the bestial, the loveliness, everything,—let it come up and let me look at it, which means that the mind must have no fear. So let us go into it.

Now why is there this state of contradiction in us? Let us begin at the lowest level. I want money, and also I do not want money because I think that it is good to be poor. I am not talking of the man who whole-heartedly says: "I want to be rich"—and goes after it; to him there is no contradiction. He is completely full of energy because he is aggressive, brutal, ruthless, corrupt, violent, he wants money, he wants position; so there is no conflict within. In Hitler, Krushchev and all the big ones of the world there is no consciousness of contradiction because they want this thing and go after it, by right means or crooked. We would like to be in that position also but unfortunately we are not. So we are in contradiction and so we want a state of mind which will be permanently peaceful, which will have no contradiction. Or take the man who is somewhat insane. To him there is no conflict because he simply says: "I am God", or "I am Napoleon", or he identifies himself with some other belief and so there is no sense of contradiction. He is what he imagines, and being that, he is full of energy. Have you not noticed such people? They will travel up and down the land, doing this and doing that, because they are completely taken up with an idea, they are completely absorbed. And we also would like to be in that state. So we pursue various ideas until we find something which will suit us, and there we stop. So we must ask again: Why is there in us this contradiction? Contradiction *is* conflict, is it not? If I am greedy and I do not want to be greedy, there is immediately a state of contradiction in me which brings a conflict; but if I am completely greedy there is no conflict. Or if I am completely non-greedy, there is no conflict. But why is there this contradiction which, if we are intelligent, if our mind is alert, becomes ever stronger and stronger and is not easily to be got rid of? The stronger, the more active, the more passionate one is, the more energetic one becomes and the contradiction becomes ever greater until having established a deep, lasting contradiction we try to escape from it by saying that life is a process of disintegration, disillusionment, and we philosophize indefinitely. Whereas I think this contradiction can be totally removed, not partly but totally. When you love something, when you are interested in something, there is no effort in the sense of working at it. For most of us work is effort; going to the

office, doing various things you do not want to do, disciplining yourself, means work which means effort. But if you can go beyond the words we are using to understand this contradiction, you will find a state of being without effort.

Let us look at violence and non-violence. We are violent and we say we must not be violent. The non-violence is the ideal, it is the projection of the mind which feels itself to be violent. So you make non-violence into an ideal and then proceed to try to transform violence into that ideal. But the non-violence has no reality! No ideal has any reality, obviously. You do not easily agree with me at first because it is very difficult to eject ideas, ideals from the mind, which means that your mind is so conditioned by ideals that a new idea cannot be received by it. You are as mesmerized by the ideal as the lunatic by his idea. I am not insulting you, but I am just saying how difficult it is for a mind which thinks in habits to consider a new idea. We can see very clearly how ideals are created. I am something—violent, greedy or what you will—, and I want to transform that into the so-called ideal, the opposite. So I create the opposite ideal to what I actually am and I begin to have an infinite variety of conflicts. I am *this* and I must be *that*; that is the source of conflict. The moment the mind says: "I am not but I must be", you have begun the whole process of conflict.

Most of you will think that if you do not make an effort you will go to seed, vegetate, and that if there were no pressure, conflict, compulsion you would become like a cow. Therefore you bring up your children—as does society, the whole world—geared to the effort to become something, which involves this perpetual movement of conflict. So I can see, can I not?, that there must be conflict so long as there is an ideal, and that so long as the mind is concerned with the future, with what *should be*, it is not concerned with *what is*. It is fairly obvious that one cannot have a divided mind, part of the mind thinking of non-violence and the other part occupied with violence. Therefore you see that so long as there is any kind of ideal in the mind there must be a state of contradiction. This does not mean that you can merely accept *what is*, and just stagnate. For, here begins the real revolution, if you can put away all your ideals; and how difficult that is! You have been brought up with ideals. All the books, all the saints, the professors, the erudite people, everyone has said that you must have ideals, and that thought has become a habit. It is purely a habit. You are holding on to so many lovely ideals, and when someone comes along and tells you how absurd these ideals are, how they have no reality at all, then, for the mind to really see that ideals have no factual reality, *that* is to know the truth. Truth is not something away over the hills and mountains. It is the perception of the true in the simple things, and if you see the truth of what we have been saying now, you will break the habit.

But for centuries we have been brought up on ideals, the ideal that you must become something, either the executive, the chief business man or the Prime Minister; and if you cannot be any of these then you turn towards becoming a saint. You are always wanting to become something, either in this world or in the so-called spiritual world. So you have ideals for here and ideals for there. And therefore you have set up a vast field of conflict, which is habit. It has become such a strong, impregnable habit, and you have not thought it out. It is a very difficult habit to break because you are fearful of what is going to happen. Your relationship with people will change; you will no longer easily accept everything that everybody has said. You will begin to question. You might lose your job. So fear steps in and dictates. Fear says: Do not give up these things because what is going to happen then? Your wife believes in ideals and if you give them up there are

going to be perpetual quarrels in the house. Who are you to go against the whole authority which has been set up? What right have you to do so? So society smothers you. And unconsciously you are frightened, and you say: "Please, I will only accept these ideals verbally, as I know they have no meaning." But you have not solved the problem of conflict.

Conflict arises, does it not?, because man has never tackled the problem of *what is*, irrespective of what *should be*. To understand *what is*, requires a great deal of attention, intense search, intense enquiry; but to follow an ideal is very easy—and it does not mean a thing. But if you say: "I am violent and I am going to disregard all the idealistic nonsense about non-violence and understand the violence", your position is clear. Then the question arises, since you are free of the ideal, will you no longer seek to change *what is*? Previously the ideal acted as a lever with which you sought to change *what is*. You thought the idea of non-violence acted as an influence by which you could get rid of violence. That is, having created contradiction through the ideal, we hope, through conflict, to get rid of violence. But we have never succeeded in getting rid of violence. It goes on with brutality, outwardly or suppressed, and produces its own results. So can I be left only with violence, not holding on to its opposite also? If so, I have removed one of the causes of conflict, perhaps the major cause.

But to be free of ideals is most difficult, for you may remove them outwardly but still have inward ideals—the so-called inward experience which tells you what to do. You may reject outward authority, and fairly intelligent people have done that, but inwardly they still want to be something, not only the boss of the town or the boss of the school but they also want to be spiritual, to achieve a state of mind which is at perfect peace. But the desire to be at peace indicates that you are not at peace, so you have to tackle what is actual. So you see the complex nature of contradiction! Though you may consciously say how absurd these ideals are, they are embedded in the unconscious. Your whole race is steeped in ideals; it is not a matter of just removing a few silly ones, but you have to understand the whole process of the mind.

One of the difficulties for most of us is that we do not seem to be able to see *the whole*. We only see the part. Do not at once say: "How am I to see the whole?" That is not the problem. The problem is that our minds are so small that we do not seem able to take in the whole at one glance. We cannot see the whole mountain, the whole hill because our minds being small, being petty, are occupied with details, and a collection of details does not make the whole. Please ask yourself why your mind does not receive the truth totally free of the falseness of the whole process of idealization. Must we go through the removal of each ideal, one by one? This would be an enormous task, would it not? Day after day, struggling, tearing them out; it would take years, surely, to go step by step taking one ideal after another and discarding it. So can I not see the whole simple truth that ideals are totally unnecessary? Can I not see the immense significance of it in a flash, and let that truth which I have seen operate?

The truth that a cobra bites and you might die from it, you all know. That is a fact. So what do you do? When you go out into the woods and walk at night you are naturally very careful all the time. You do not have to say: "I must think about cobras". The fear of being bitten is operating in you. Or in your bathroom you may have a bottle marked poison. The liquid is poisonous and that is the fact. And so, without thinking, your mind is always alert even in the dark and you do not take the bottle and drink. So you know the truth that the poison in the cobra and the poison in the bottle are

dangerous and your mind is alert to it, not just for one moment but all the time. Similarly if you can see the truth that ideals have no reality, see it right through, completely, then the perception of the total truth that ideals have no value will begin to operate of itself. You do not have to operate. It will operate.

If you see the truth of that then you do not have to make an effort to break the ideals one by one. The truth will do it. So the point I want to go into is: can you not see the totality of the truth of something immediately, as you see the truth that a cobra is poisonous? If you see the truth that conflict must cease, and that conflict is brought about through this division of what I should be and what I am, then you do not have to do a thing. Your conscious mind cannot deal with the imponderable unconscious, but the truth that you have seen will do so. Now has this happened to you? That is, do you see the truth of all this?; not all the implications of it, because that is merely a matter of exploration and time. If you feel the truth of it then for the moment let us leave it aside and tackle the problem of *what is*, because our whole endeavour is to eliminate self-contradiction.

With most people, the more tension there is in contradiction the more active they are. There is tension in contradiction, is there not? I am violent and I must not be violent; that opposition creates a tension, does it not?, and from that tension you act—write a book, or try to do something about it. That is our entire activity at present. You say in India that you are a non-violent race. God knows what it means! For you are preparing an army and spending 37% of your money on it, I was told. And look what it is doing to you, not only to the poor people but right through the race. You say one thing and do quite the opposite, why? Because, you say, if we had no army Pakistan would attack, and Pakistan says the same nonsense, and so you keep up this game. Not only in India but throughout the world it is the same contradiction—that we are all kind, loving people and preparing for war! So this nation, this race, the group, the family, the individual is in a state of contradiction, and the more intense the contradiction the greater the tension, and the greater the tension the greater the activity. The activity takes different forms, from writing a book to becoming a hermit. So each one of us is somewhat schizophrenic, in a state of contradiction. And not knowing how to get away from it we turn to religion, or to drugs, or chase women, or go to the temple—any form of activity which takes us away from *what is*. We reform the village but we never tackle this fundamental thing.

So I want to tackle *what is*, because if I do not, I see that I will be ever in contradiction. A man at peace within himself needs no Gods because then he can go very deeply into himself, and very far, where frontiers of recognition have completely stopped; and the frontiers of recognition *must* end before the mind can receive that which is eternal. Do not just agree, because the fact is that it is one of the most difficult things to do and requires tremendous work on yourself. That work is not effort. It becomes an effort, a conflict, a contradiction only when you still want to become something.

So I want to examine *what is*, which is that I am greedy, I am violent. I am examining that and I see that there must be no contradictory approach to it. I must look at what I am and understand it, but not in relation to what should be. Can I do that? Again you will find that it is one of the most difficult things to do—to examine *what is* without judgement, without comparison, without acceptance, without condemnation, because the moment you condemn you enter the field of contradiction. So can you and I look at violence without introducing the element which creates contradiction,

the element of either acceptance or denial. So can I look at my violence? What is the state of the mind that, having eliminated contradiction, looks at that violence? I am left only with that which is actual, am I not?, with the simple fact that I am violent, greedy or sexual. Can I look at it?

What is the state of the mind that looks at a fact? Have you ever really looked at any fact—a woman, a man, a child, a flower, a sunset? What do you do when you look? You are thinking of something else, are you not? You say, that is a handsome man and I must not look at him, or that is a beautiful woman and I wish she were my wife. You never look without a reaction. You look at a sunset and merely say how lovely it is or that it is not as beautiful as it was yesterday. So you have never looked at it. Your memory of yesterday destroys the perception of *what is*, today. How extraordinarily difficult it is for us to look at something clearly, openly, simply! Now let us look at another fact. Why are you listening to me? You are listening to me, obviously, because I have a reputation. You think I can do something for you. You think you must listen to me either because intellectually it amuses you or for various reasons and so you are not actually listening. What is actually happening is, that since what I say contradicts what you think, you do not listen. All you are listening to is what you think you know about me—and you do not really know a thing! What is important is not to know about *me* but to really follow what is being said, to find out if it has any basis, any reality, any sense or whether it is nonsense, false. That is the only important thing, and what you think about me personally is totally irrelevant.

So I ask, have you ever looked at a fact? Please, when you go home really try it, just for fun. If you have a flower in your room look at it, and see what the mind does; see whether the mind can look at it, or whether it immediately says: it is a rose, or it has faded, and so on. You can, perhaps, look at a flower, at your wife or child but it is much more difficult to look at yourself, totally, to watch yourself without introducing the factor of contradiction or acceptance. Can I just look at my violence without any form of acceptance or denial? You will see if you try, how extraordinarily difficult it is, because the habit comes in and says all kinds of things. To look at a fact, whether a political fact, a religious fact or the fact of starvation, requires attention, not a state of contradiction. There can be no attention if there is contradiction.

There is starvation in many parts of the world, perhaps not in America, Europe or Russia, but all over Asia there is. Everybody talks about it and nothing happens. Why? The Communists, the socialists, the reformers and the big politicians they all talk about it, all the world talks and yet nothing happens. The fact is that there is *starvation*, and another fact is that each group wants the solution of starvation to be according to its own system and says: My system is better than yours. Because there are national divisions, the manipulation of power politics, this goes on and on. So the fact is that nobody wants to tackle the problem of starvation. They merely want to act in their own way. These are all facts. So can you find out how the mind looks at a fact? Your approach to the fact is far more important than the fact itself because if you approach it rightly the fact undergoes a tremendous change.

I think we had better stop now, but we will take this up again next time because there is much more involved in this; this is only the A B C and nothing else. And when you ask me to go on and say that you are not tired, I say that you *should* be tired. If you have been merely accepting what I say, you have not been thinking. It is not a problem to you, it is not operating in you, and that is exactly the position. You listen, but you will tell your child

to remember the ideals, and the contradictory process will go on. So it really means nothing to you; if it meant something you would be exhausted. Because this all means a complete revolution.

Next time I am going into the whole question of fear, habit and tradition, for all these are the factors which prevent you from doing something about the fact. When the mind is capable of knowing why it cannot look at the fact and frees itself from the accumulated contradictions and conditionings, then the fact undergoes a tremendous change. Then there is no fact. Then you will see that violence has completely gone, been completely wiped away. Then the mind, being free, is no longer in contradiction and therefore no longer in a state of effort, no longer trying to be something.

September 10, 1958

III

TALK IN POONA

The last time we met we were talking about the whole problem of effort, whether through effort there can be any radical change; whether it is possible for a mind which is in a state of self-contradiction to put an end to that contradiction through any form of coercive discipline, through any form of suppression, through any endeavour to overcome it. We have said that a mind in contradiction must be in a state of effort and we enquired whether inward dissension, inward conflict could ever produce that change which is necessary if we are to see things clearly and live a peaceful, quiet life. It seems to me that it is important to understand this issue really deeply—that a small, respectable, petty mind must inevitably create contradiction within itself. Life is not petty. We try to reduce life to our own level of pettiness but it is too vast, too enormous, too demanding, too urgent. Life presents us with innumerable pressures, challenges which the petty mind cannot deal with and so, unconsciously or consciously, it creates a state of self-contradiction. Now can such a petty mind, the respectable mind, through any endeavour bring about a state in which there is no contradiction? That is our problem.

Obviously, life's challenge is too demanding, too enormous, too extraordinarily complex to be solved only at any one particular point. It must be tackled totally, as a whole thing. It cannot be tackled merely from the scientific point of view or from the romantic or the so-called religious point of view which, after all, is nothing but a series of dogmas, beliefs and ceremonies. But the petty mind is caught in all these escapes and it has reduced its environment to a social condition into which it can fit itself. Surely you and I can see that life is too extraordinarily beautiful, too deep, too profound to be easily comprehended, and yet with my narrow little mind I am trying to meet it. My little mind which is fearful, anxious, acquisitive, violent, has got so many social and religious sanctions according to which it must live and so there is ever the contradiction between *what is* and what it thinks *should be.* And having created this contradiction there is tension, and from that tension endless activity; and I try to reform that activity instead of understanding the petty mind which creates the contradiction. It is like trying to correct my shadow in the sun; I see that the shadow is very sharp and so I furiously scratch at the shadow thinking that thereby I am doing a revolutionary thing. But the really revolutionary thing is to bring about a radical change in the mind itself not in the mere thought which is but a projection of the state of contradiction.

So how is my mind which is obviously very limited and conditioned to transform itself? The mind *is* conditioned, is

it not? All your environment is shaping the mind; the climate, the customs, the tradition, the racial influences, the family,—innumerable conscious and unconscious pressures are shaping the mind. You are a Hindu, a Parsi, a Mussulman, a Christian or whatever you are, because you have been influenced by your environment. So your mind is conditioned and being conditioned you face life, whose challenge is not within time; with your conditioned responses which are always within time. We think the challenge of starvation, the challenge of the appalling inequalities can be dealt with in terms of time because we treat the challenge in terms of our own conditioning. Being a Socialist, a Communist or what you will, I meet with my conditioned mind which has been shaped by many influences, a challenge which is itself out of time. All challenges must be out of time. The challenge of life cannot be held within the period of time for then it becomes the familiar and therefore I think I can deal with it. When the challenge comes to us it is never in terms of the known. I will explain, if I can, what I mean.

I ask you,—what is God? Being a respectable Hindu or Christian or what you will, you will answer according to your conditioning. But God is something unnamable, unknowable, unthinkable by a conditioned mind; it is something which is totally unknown, but your mind answers according to your conditioning. So the challenge is always reduced to time and your responses are always within time. Please think about it with me and do not just deny or accept. There is an art in listening and it is very difficult to listen to something with which you are not familiar. Your mind is always translating, correlating, referring what is said to what you already know—to what Shankara, Buddha or someone else has said—, and in that process there is no attention. You are already away, off in thought, and if you approve or disapprove you have already ceased to listen. But if you can listen with that attention which is not translating what is being heard, which does not compare, which is really giving the whole of its being to what is being said, in that attention there is listening. I do not know if you have ever tried to listen to somebody with your total being. In that there is no effort; effort and strain mean that you are either trying to get something from the speaker or are afraid, avoiding, resisting, and those processes are not listening at all. So if I may, I most respectfully suggest that you listen to see the truth of what is being said. Truth is not something extraordinary, mysterious, romantic, speculative. Truth is, that black is black; that there is a cloud in the sky. To discover what is false and what is true you have to free the mind from its past traditions, hopes and fears, and *look*. Truth is something to be discovered from moment to moment, not something that is accumulated.

I do not know if you have ever thought about this whole problem of accumulating, gathering, learning. A mind that has learnt is incapable of learning. If I may ask, Sirs, what is your reaction to that statement? Because this is not just a lecture where you listen and agree or disagree and then go home and do what you like, but this is an experiment together where during my exploration you are watching your own mind. If you so watch your own mind then I think these talks will have immense benefit and you will see things happening unconsciously, without your demanding it.

So I say a learned mind cannot learn. A mind that has gathered, that has experienced and that says "I know"; the mind that has studied so much and is so full of other peoples' opinions, ideas, speculations, descriptions, how can such a mind learn? Learning is from moment to moment; but if you learn in order to accumulate and with that accumulation try to direct your

life, then you have ceased to live. You have merely gathered and are then projecting what you think life should be. Therefore there is a contradiction between life which is vast and profound and your mind which is caught in its own environmental influences. So we come again to the question of how to free the mind from self-contradiction because that is one of our major problems. I think *this*, and I do *that*. Watch yourself and you will see. One is full of arrogance, of pride, both of race and of achievement and at the same time one wants also to have the beauty of humility. So I am in contradiction which always implies conflict and to overcome that conflict I exert myself, saying I must put away pride and try to have humility. So I discipline myself, dedicate myself to God and give all my endeavours to what I think is the highest. First I have developed arrogance, pride, and then I offer it to God because I am suffering. That is what we are really doing, is it not?

Now the fact is that contradiction is the very centre of the self. I mean by the self not the *Atman*, the *Paramatman* or any speculative self, which for me has no reality. I am talking of our everyday self, the self which is greedy, the self which suffers; the self which is frustrated in its ambition, which is perpetually worrying, the self which says: "I must achieve, fulfil", yet knows that in the struggle for fulfilment there is only the shadow of frustration and despair. That self is the reality. So there is this contradiction. I am proud and at the same time I want to taste the beauty of humility. Of the two, which is real? Surely it is pride? The humility, the what I *should be*, in some imagined future may or may not come into being.

So the problem is how to transform pride without bringing in any contradictory idea with which I hope to remove pride. I feel it is really very important to understand this because we all have this problem of effort; the effort in our work, in our thinking, in trying to change ourselves, the effort to bring about a different society, to resist hate, to get rid of fear, to know of love. Our whole being is a constant effort. There is never a moment of that real feeling which comes to a mind that understands a thing for itself and is not trying to make *what is* into something else. I do not know if you have noticed it but if there is any pressure, any influence behind your thinking, thought can never fly straight to the truth of a thing. If I think I must do something because someone wants me to do it, then the doing is always biased. The influenced thought can never be a straight thought. If I do something because I am afraid or because I want something out of it, that act is a perverted act, it is not a clean, straight act. In the same way if a thought has any pressure behind it, it must go crooked. So the problem is how to free the mind from this contradiction and how to free the mind from pride. The mind can only free itself from pride when the ideal ceases to be. Because the ideal is not the fact; the fact is pride. So I have to remove from my mind the whole idea of what *should be*, remove the ideal totally. Then I have only the sense of pride and I can look at it completely.

One can see that ideals mean nothing. You are not really idealists, you are verbalists. An ideal is merely an escape from doing something actual. I am proud and I say that tomorrow, later on, I will be without pride. You will never be. So how am I to deal with the fact that I am afraid, that I am proud, that I am arrogant? Because, as I have said, what is important is the individual, not the mass. If the individual changes radically, the mass changes. It is not the other way round. No mass can be creative, produce a picture, write a poem or anything else. So I am asking you, how will you deal with the fact that you are proud?

Now what is wrong with pride? Why should you not be proud, and what does

pride mean? What are you proud of? Of your family, your wealth, your beauty, your character? And if one does not feel proud one feels inferior, the opposite, and says "I am a nobody", which is another subtle form of pride. And so one is caught again. So before I begin to enquire why the mind must free itself from pride I must know what is wrong with pride. We will come back to it, but let us take something else first.

Most of us have fear of some kind hidden in the corners of the mind; the fear of death, of what the neighbour will say, of losing one's job or not being able to fulfil. Now why does one want to get rid of fear? Can I think clearly when I am afraid? Obviously not. If I am afraid of what my neighbour is going to say then I am living according to the ideas of my neighbour because I want to be considered respectable in society. I am afraid of not being respectable and therefore I comply, conform. So I am always living at a very, very superficial level and at the same time wanting to be conscious of the profound. So there again I bring contradiction into myself. Then I say I must get rid of fear. Have you ever tried to get rid of fear? Let us take the fear of death. It is not just the old people who are afraid of death, the young people are afraid also; everyone in the world is afraid of death, of ceasing to be, even though they may rationalize it. How do you solve that problem? When somebody dies whom you like and you are confronted with death, what happens? You try to console yourself in some belief, reincarnation or the idea of resurrection or some form of rationalization. But fear still exists and you have just run away from it.

Now if I am to tackle that problem of fear and not escape from it, then I will have to go into the whole question of death, death being an end to what I think has a continuity. I feel I must live on for the next 500 years or even indefinitely, because thereby I shall do something or be something. But the fact is that if I live a thousand years I shall be the same at the end, because I do not change now. So the problem is not death but whether there is such a thing as continuity. Is this not so? Surely, if I can solve the question of continuity then I shall not be afraid of death. But, what we do now is to try to escape from death by various forms of rationalization, and in spite of my rationalization I am still afraid. So I see through all the escapes—the radio, the book, the ceremony, the God, the belief—and I see that all the escapes are on the same level and that none is superior to the other. I see that through escape there is no solution, and so I have to find out if there is such a thing as continuity, if there is in me a permanent entity that continues and if there is anything permanent at all in life.

Do you know anything which is permanent, without change? I would like my relationship with my wife, my husband to be permanent, continuous; I would like to keep my property forever, I would like to live in a state of perpetual fame, perpetual love or perpetual bliss and peace, but is there such a thing? Even your properties are now being questioned and if you have more than so much land you are heavily taxed. Is there anything permanent? The Communists wanted the permanent worship of the state, but they have already had to modify this. There is continuous modification going on everywhere and it is only the religious mind with its impregnable beliefs that seems impervious to any change. So is there such a thing as continuity or is life a ceaseless change? Surely life is a movement in which there is no permanency. If you look at it carefully you will see that there is no permanency. There is no permanency even in our thinking, our beliefs, our ideals. Everything you do is uncertain, and you might lose your job tomorrow. So being uncertain, we want continuity, permanency,

and so we are back again to the state of contradiction.

And it is this contradiction that we must understand because if we could really understand that, we would then be able to approach every problem—pride, fear, death or whatever it is—totally differently.

Our whole life is geared to contradiction, our whole being is in a state of contradiction, not only the conscious mind but the unconscious mind, and yet I see that if I am to think clearly, if there is to be any understanding of what is true, the mind must be free, clear. So how is one to be free of contradiction? Can I look at anything without bringing the opposite into it? After all, do I know love only because I know hate? Can I look at this duality completely, understand it fully, go into it with all my being to understand the truth of it? Are you aware of yourself, of what you are? Surely we know that we are in contradiction, that we say *this* and do *that*; you must know of this whirlpool? Then what do you do about it? You try to get rid of it by doing something about it, which means that you are not dealing with the problem itself but trying to cover the problem with another series of ideas. So, without covering the problem with thoughts, can I look at the fact of my pride? Have you tried it, Sirs, since I last suggested it? Can you look at a flower without naming it, and can you look at a quality of which you are aware in yourself without trying to do something about it? Have you ever looked at anger without saying to yourself that you must not be angry? If so, you will know how very difficult it is just to look at the fact because the mind is always interfering with the fact by bringing in the memory of what *should be*. And I say that if the mind can look at the fact without bringing in past experiences, past memories, just being aware of the fact, then that very awareness of the fact changes it totally. The awareness of the fact brings about a cessation of conflict.

If I know that I am a liar and I do not merely try to change it, saying I must tell the truth, then I can go into the whole question of why I lie. Because I want to know the whole background of my lying, to see the significance of why I lie, I go into it. And I see that I lie because I am afraid. Superficially or very deeply I am afraid of what I have done or said, and that you may discover it; or I am afraid of losing my job, endless different things. Now how is it possible to free the mind from fear? If I do anything about it there is a contradiction and therefore a conflict, an everlasting battle going on. So, let me not say that I must not be afraid, but let me look at the whole process of what has brought about that fear.

Let us take another fact, that we avoid the ugly and cling to the beautiful. Please follow me a little. We think we know beauty because we know the ugly; we know beauty as something manifest, as something expressed. I say this is a beautiful building or an ugly building, but how do I know it is ugly or beautiful? It is because of opinion, because I have been told, is it not? My mind is trained, conditioned according to tradition as to what is beautiful and what is ugly. Has beauty an opposite? Please do not try to answer, but just listen. Has beauty an opposite, the ugly? If beauty has an opposite, is it beauty?

You may say that life is the false as well as the true, and that I know what cold is because I know what heat is, I know pain because I know when there is no pain; there is man and there is woman. The state of duality, which we all know, is inevitable perhaps, but why do we create conflict because of that? The problem we are investigating is not that there is or is not the beautiful and the ugly, but why there is the conflict, the tensions, this enormous amount of worry trying to be this and not to be that? The worry and conflict arise because I want to be *this* and not *that*, because this is profitable and the other

is not; with the chosen state I want to be identified and the other I want to put away. So the identification with the one and the avoidance of the other is the whole centre of contradiction. And that contradiction cannot be overcome through any form of discipline. Do what you will, follow any system, you will not overcome it. What will free the mind from contradiction is to tackle the mind itself and find out why the mind attaches itself to the one state and avoids the other. That requires self-knowledge, going into yourself, studying yourself patiently, deeply. But we do not want to do that; we want an immediate result.

So the problem we are going into is not whether in reality there is no man or woman, no evil or good, nothing beautiful or ugly, but why does the mind operate in these divisions. And this means really going into the whole question of what is thinking. Because we always think in this way—that there is beauty and there is the ugly and I want the one and not the other. So I say to myself: What *is* this machinery of thinking which says I must have this and I must not have that, thereby creating contradiction within me? And I ask what is this thing that is thinking? I am not going away from the main subject but I am now going to enquire into the question of what is thinking. Have you ever asked yourself that question, or do you just have thoughts? We have never asked, have we?, what is thinking; so let us look, let us go into it.

Thinking, surely, is a reaction. If there were no reaction there would be no thinking. I know the *sannyasis* and the so-called saints do various things in order not to have reactions and therefore destroy themselves, but we are not concerned with that. Thinking is essentially a reaction. I ask you where you live and you answer without hesitation, because you know so well where you live. If I ask you a more complex question, you take time to answer. The gap between the question and the answer is caused by the process of thinking, is it not? Please follow this. So the gap between the question and the answer means that you are enquiring, bringing your memories into operation, and your memory then answers. Then if I ask you a question still more complex, the time interval is greater and in that interval the mind is very active, enquiring, searching through your memories, your records of books and accumulated knowledge, and when it has found what it wants it gives an answer. If I ask you a very complex question the interval is much wider and after searching your mind you say you do not know. Do please listen; it is not a laughing matter. You say, " I do not know ", but that is merely a hesitation, an interval in which you are still enquiring, waiting for the mind to find an answer, which means again that the mind is still operating, searching, demanding, waiting, which is all reaction, is it not? All our responses are reactions and that, surely, is clear. That is all we know of the ways of our thinking, that it is reaction, more complex or less complex, more subtle or less subtle, more crooked or more refined. But the whole process of thinking is mechanical. Thinking is merely a reaction to something I know or which I do not know, but I can find out. That is what the computers are doing. They can answer anything you want based on the same principle of association and recollection.

So our thinking now is entirely mechanical and with that mechanical habit we approach life, which is not mechanical. Life is not just a printing press throwing out news. So with my mechanical thinking I approach life which is not mechanical, and therefore there is contradiction. I try to overcome this contradiction again through the process of thinking, the same mechanical habit, and therefore the contradiction between me and life persists. Now can I approach life in a totally different way?

Let us look at it again. I am enquiring into thinking because it is our thoughts, obviously, which have made this contradiction. There is truth, there is the false, there is the beautiful and there is the ugly, I am sexual and I do not want to be sexual, and so on; these are undeniable facts. Thought identifies itself with the one state and denies the other. So I have to understand the whole process of thinking, not only at the conscious level but at the unconscious level, deep down. That brings out the question of the conscious and the unconscious mind. I ask you, what *are* you, what does the 'you' consist of? It consists of all that you think, all that you want to be, your ambitions, hopes, fears, the totality of all that is yours. You are the product of racial influences, past traditions, what man has passed on for centuries upon centuries; you are also the superficial, sophisticated, educated mind,—the technically trained professor, lawyer, policeman or whatever your training or lack of training has produced. So you are not only the product of the last forty or twenty years, but also the product of the centuries of the past. You are the totality of all that, but do you know it? I have described all this and you may now say you know it, but there is a difference between hearing and knowing. That is, you have heard and understood the words I have said and so you say "I know it". But there is also another state which is, that you experience this totality. The experiencing of that totality of what you are, is the real knowing; the other is the mere acceptance of the description. Most of us only know in the descriptive sense, not in the experiential sense. If you really know yourself in the sense of experiencing the totality of yourself as of the past, then you can break that totality or continue it. At this point you can see, if you will look, how contradiction arises. There is a knowing which is an experiencing of all that you are, which I have just described, and which includes both the conscious as well as the unconscious. But you are not going to experience it because you say that it is too difficult. So one part of your mind says: "I will listen to you and know it all verbally", and the other part says: "I must try and experience that, it must be a marvellous state of experiencing". So you have created a contradiction. You want to experience this totality of your being because you see that the verbal knowing is silly, but you are preventing yourself by not going into it, by being satisfied at the verbal level. I say you cannot free the mind from contradiction until you know the totality of all this. Part of you is the trained or untrained person, but part of you is also the traditional past which tells you to do your duty, to think of God, put on ashes, or whatever you do. All that is there, and you are living at a very, very superficial level. So there is contradiction, and so you have dreams, anxieties, depressions. Until you have gone into your whole background you cannot possibly be free of this contradiction.

Now, how is one to be totally aware of all this? Must I go through layer after layer analysing, looking bit by bit into the whole content of myself, like stripping the peel off the onion? That would take all your life, would it not? Your whole mind is conditioned, the totality of your being is conditioned, and whatever you do to get rid of it you are still within the field of that conditioning. So thought operating upon the conditioned state will not free the conditioned mind, because thought is the result, the reaction to that conditioning. So thought is not the means by which to destroy our conditioning.

To free the mind from all conditioning, you must see the totality of it without thought. This is not a conundrum; experiment with it and you will see. Do you ever see anything without thought? Have you ever listened, looked, without bringing in this whole process of reaction? You will say that it is

impossible to see without thought; you will say no mind can be unconditioned. When you say that, you have already blocked yourself by thought, for the fact is you do not know.

So can I look, can the mind be aware of its conditioning? I think it can. Please experiment. Can you be aware that you are a Hindu, a Socialist, a Communist, this or that, just be aware without saying that it is right or wrong? Because it is such a difficult task, just to see, we say it is impossible. I say it is only when you are aware of this totality of your being without any reaction, that the conditioning goes, totally, deeply—which is really the freedom from the self.

Do not immediately translate this into the terms of what you now believe or do not believe, for the whole of that is the self, and thought, which is the reaction of the self, cannot act upon the self without adding to it. Do you not see this? And yet that is what we are doing all the time. Whereas if you see the truth that thought cannot break this conditioning because all thought, analysis, probing, introspection is merely a reaction to your present state,—then you are only aware of the conditioning. In that awareness there is no choice, because choice again brings thought into being. Therefore to be aware of this conditioning implies no choice, no condemnation, no justification, no comparison, but just to be aware. When you are so aware your mind is already free of that conditioning. By simply being aware of the whole process of your conditioning you will see that you are introducing a new factor altogether, a factor in which there is no identification with or rejection of the self; and that factor is the release, the wiping away of all conditioning. That is why I suggest to you that you experiment until we meet again; that you so observe, and be aware.

September 14, 1958

IV

TALK IN POONA

I would like, if I may, to discuss this afternoon something which may be rather difficult and which I think needs a great deal of understanding and penetration. For most of us everyday living is so oppressive, so demanding and insistent that whether we are labourers or clerks, professors or what you will, nearly all of our time is taken up with our occupation and we have very little time in which to think about the wider and fuller implications of living. It seems to me that though one may feel serious, though one may feel dedicated, though one may have some insight into things, nevertheless some time must be given to the whole process of the understanding of the mind—the mind which is not only the reactions, the functioning in association, in memory, but also the mind that is and must be empty and function from that emptiness. It is going to be difficult because inevitably you will translate what is being said into terms of your own experience, your own knowledge, your own tradition, thereby nullifying what you hear. If I say something totally new which you are not able to understand immediately, the mind will translate it into terms of the old. It is like putting new wine into old bottles. We hear something for the first time and immediately the mind sets going its activity of associating, and translates what is being said in terms of its own background, and thereby destroys that which it is hearing.

So it seems to me that it is very important to listen and not to turn to tradition because tradition will not help to bring about clarity. Tradition invariably perpetuates respectability and the respectable mind is far from reality; not that the disreputable mind is any nearer reality. The respectable mind functions in the field of tradition, whether

the tradition be ancient or modern, Communist, Catholic, Hindu, Buddhist or whatever it is; which really means that the mind has given itself over to what it has heard, or read or been told, and is living according to the sanctions, ideas and experiences of others. If you are to experience anything new you must set all that aside, surely, and that is where our difficulty lies. The mind is so stubborn in its demand for certainty that it insists on walking always on the path of safety where there can be no adventure, no risk, no evaluation, no observation or experiencing. So the mind gradually falls into a framework of tradition and thereby ceases to experience anything other than what it has been conditioned to. But that is not an original experience and it is only the original experience that really unburdens the mind of its conditioning and enables you to see something for yourself. To see something for yourself will break down the limitations of the mind. Even some flower by the wayside, if you really see it, can do an extraordinary thing to you. It breaks up the pettiness, the habitual grooves of the mind if you can see something original, experience something original.

If you are at all aware of your own thinking, of your own ways of acting you will find that you have very little, if anything at all, original. The young mind is the deciding mind, the young mind is the mind which is enquiring, searching, looking, experiencing. The traditional mind is the old mind; it is a dead mind even though it can quote all the Vedas, repeat pages from the sacred books. As a race we are very old and so we have been brought up in this tradition and we repeat, repeat, and there is nothing original, you have nothing of your own, nothing that is creative. If you are at all creative it is merely in the scientific field, in the laboratory, and there is not that inner creative state of being which alone can experience something new, something which will solve the problems of the world. But unfortunately this country as well as other countries are burdened with the old mind, and it is extraordinarily difficult to break through tradition and not to think in terms of what Shankara, Buddha, Christ or your own favourite *guru* round the corner has told you. To put away all this, requires a great deal of understanding of why the mind seeks authority, tradition. Obviously it wants to be secure; but the mind that is secure can never experience newly; it can only repeat, and the repetition is not experiencing. So beware of the persons who quote the Gita or anything else; they destroy your capacity to be creative. The creative individual is a danger to society and so society holds and destroys the individual who is beginning to awaken, to be discontented, searching, experiencing. Authority in any form is evil, and I am using that word without any condemnation. As a cobra is poisonous so authority is poisonous. You may laugh, but your laughter is an indication that you are brushing it off; you do not really see the poisonous nature of authority. Authority leads you to security, safety; at least you think it does, but it does not; it destroys you. So for me, as I am talking about all this, there is only the teaching and not the teacher. The speaker is not at all important; and the teaching is only important if you understand and experience; but if you merely repeat, or compare, then it is dead. So please remove the person from the teaching so that you can penetrate into what is being said without being influenced. Then you remove all authority and are face to face with the fact of whether it is true or false. But if you introduce the person and his so-called achievement with the looks, gestures and tradition, then you pervert the teaching. If you really get that one thing—that what is important is what is said and not who says it—then you would see what an extraordinary thing happens to your mind. Then you would find that you

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would like to see what the truth of the teaching is and whether it is false or real. That requires real, dispassionate, critical observation, examination.

What I want to discuss is something which through my description you can experience. The description is not the real but only your experience can be the real. So do not take what you listen to as the real and your experiencing as the unreal.

Now action and reason both bind, because action without reason is incomplete and reason without action is incomplete; and both action and reason, without the understanding of the process of the mind, bind. Is it not so? I may be able to reason most logically, cleverly as any lawyer, but if the background from which my reasoning springs is never touched upon, enquired into, broken into, I am bound by my background. And a man who acts without reason through various mysteries, illusions, delusions and hallucinations, such a man obviously is also bound and creates mischief. So action and reason both bind unless there is understanding of the ways of the mind. In this world we have to live, which is to act and to reason, but the more clever you are at reasoning and acting the more mischief you do, unless you first understand the whole background of your being, your tendencies, ways of thinking, and conditioning. This seems all so obvious. Most of us are concerned with action and we want to do things; we cannot sit still or retire into the hills; we feel we have to act, to reform, to bring about a different world, a different state of being, a revolution. And we think that can be brought about by logical, careful reasoning, through the dialectical approach and all that business. But a really radical revolution has to be brought about by the individual, not by the mass because there is no such thing as the mass. The individual has to understand the whole process of the mind, which means your own mind, not mine. You are not listening to understand *me*, you are listening to understand yourself, and the understanding of yourself—in which there is both action and reasoning—is meditation. Let us go into it.

First of all, in meditation there is no such thing as distraction. Distraction belongs to concentration. You know how all the so-called religious people throughout the world concentrate; whether they live in monasteries, in caves, go to the temple or sit by themselves quietly of a morning, to them concentration is very important. But concentration is destructive. Concentration implies distraction, which is the wandering away of the mind. Please watch your own mind. I do not know if you have ever concentrated for any length of time, but if you have you will know what happens. Your mind narrows down, focuses, cutting out every other thought, desire, influence and is completely absorbed in something. Let us go into that and examine the state of absorption. You must have seen a boy absorbed by a toy; the toy is exciting, new, mechanical, complicated, and he is completely absorbed by it. Is that concentration? Yes, because the toy absorbs his whole being and he is concentrated on it. There the toy is important. With you, the book, the word, the mantram, the toy of a master, a picture, an image is important and you hope it will absorb you; and if it does not, you absorb the idea and live in that. Either the image absorbs you or you absorb the image and live accordingly. If you can be completely absorbed in an idea, legend, myth and get into some meditative illusion, then you think you have realized truth. But a mind so absorbed in one thing is incapable of seeing the real. Such a mind is a destructive mind; it destroys itself. You begin to see things which are not there, which is hallucination, or you see things which are really there but translate them to suit your own desires, which is delusion.

So if one observes the dangers of concentration one will see that there is

quite a different process of attention which is not concentration. You can never learn through concentration; you can always learn through attention. Attention is never a narrowing down; on the contrary it is extensive. A mind that is merely concentrating on what you will, is not in a state of meditation. There are people who have given twenty years to meditation and they have come to a point beyond which they cannot go, because what they have meditated upon has become their barrier, their prison; and they cannot break through. They see visions, God, this and that, and are very popular as great saints. But what they see is their own projection, their own thought crystallizing, taking shape, in which they are caught, and we think that is a marvellous thing. It is the most stupid thing, and I am using that word in its dictionary meaning and not in a condemnatory sense.

Can you not see it, experience the truth of it, that concentration is destructive to the mind? The mind is a moving thing, vital, extensive with tremendous energy; it is the reservoir of that creativeness of which you have no idea; it can penetrate into the most complex and unknown thing; it can go into the unconscious and discover that which is most extraordinary. And yet you force it to a narrow point because you think that that is God, the real thing, and thereby you destroy it. Look at all the saints and *sannyasis* and what they have done to this poor unfortunate country! They have disciplined their desires, controlled their minds, suppressed every form of beauty and therefore they have no passion, the living quality, the living fountain of reality.

So if you see the truth of this,—that concentration is destructive, is like building a barrier, a wall round yourself—then what will you do? Then you must enquire whether there is a different kind of attention, must you not? But first one must really see that concentration cannot free the mind; on the contrary it imprisons the mind. Even the school boy knows that to learn you must be awake and listening. To learn is not just to repeat from some beastly book to pass an examination. Learning is the sense of understanding, enquiring, searching, for which your mind must be extraordinarily quick, fluid, with the capacity of insight.

So a mind that has the power of concentration, that says it has complete control over thought, is a stupid mind. If that is so, then you must find a way of enquiring which is not merely through concentration. Concentration implies distraction, does it not? The mind takes up a position and says everything else is a distraction. It says I must think about this and exclude everything else. Now to me there is no such thing as distraction because there is no central position which the mind takes and then says: I will pursue this and not that. So let us remove both the word and the condemnatory feeling of distraction. Please experience what I am saying. Remove that word distraction not merely verbally but emotionally, inwardly. Then you will see what happens to your mind. To us at present there is concentration and distraction, a concentrated outlook and a wandering off. So you see we have created a duality, and therefore a conflict. You spend your life battling between the chosen thought and the distractions, and when you can get an hour when you are completely held by an idea you feel you have achieved something. But if you remove this idea of distraction altogether then you will find that your mind is in a state of reaction—in a state of association which you call "wandering". That is the *fact*, and you have removed the element of conflict. Then you are free to deal with the wanderings; you can enquire as to why the mind wanders and not merely try to stop it, to control it.

Then, since you have removed the word, the feeling of being distracted, what is now operating is a mind that is attentive to the wandering, to reaction.

Is that not so? I have taken away the feeling of distraction and now my mind is very alert to every movement of thought, because it has not taken up a position in which it calls every movement of thought a distraction. I hope you are experiencing as I am talking. So your mind then is in a state of attention, not trying to learn something or to reject, control or suppress.

Let us enquire into that word 'attention'. But I hope it is clear so far. We are trying to understand what meditation *is*—not how to meditate. If you learn various systems of meditation that is not meditation; you are just learning a technique. Now I say there is an attention which can become concentrated, but concentration cannot become attentive. So it is important to discover what attention is, and this will help also the student who wants to learn, if he goes into it very deeply. The question now is, can a concentrated mind learn? Have you ever observed the state of your mind when it learns? I am saying something now, something new is being said and you are learning about it. We have seen that concentration is destructive, so what is the state of the mind that is learning? It is attentive without compulsion; it is attentive without conformity, without any form of influence, without manipulation, without seeking a reward or avoiding punishment. Are you noticing your own mind? So a mind that learns is an attentive mind in which these other influences do not exist. In that state of attention you learn. That is the only state in which you can truly experience; not in any other state. Now you and I have established, or rather understood, what it means to be attentive, to have that attention in which there is no form of compulsion; so you are attending without effort, are you not?, because you are learning. I am not mesmerizing you. I am not trying to put something over you. You want to find out, you want to learn and I am forcing you to learn. That is a different matter. We are enquiring into that state of mind which learns and we realize that that state of mind is attention.

Please go into it and you will see that that state has no border, there is no frontier. Does that mean anything to you? Please do not agree with me because it is not a matter of agreement; it is a matter of direct experience. In concentration or absorption—as a devotee is absorbed in whatever he pursues—in that state there is a demarcation. Have you not noticed? When you are concentrating you can almost feel the borders of the mind. All your faculties—emotional, mental, verbal,—everything is focused on a certain point, and when there is a focus and no expansion, there is a frontier. A mind which is attentive, which knows what attention really is—which I have described—has no frontier. The mind can come to such a state. Do you understand, Sirs? That is an important discovery for you; it is an experience.

I will put it in different words. Our mind is the mechanism of recognition; it is the machine, the record of recognition. You recognize the tree, the light, the temple, the man, the woman, the bird; you know your thoughts, your tendencies, the insults you have received, the hurts you have felt,—all these memories are the records of recognition are they not? So our minds are the process, the mechanism of recognition and we are always trying to expand this recognition—to know more, to experience more, to read more. This acquisition is all within the field of recognition. Essentially recognition is the centre of the self, not the illusory super-self but the self which is ambitious, vicious, unkind, brutal, which is trying to become a great man, or a saint, or which just wants to be a nobody. It is that centre which is expanding through recognition. So the mind can know the frontiers of its recognition. Do you know that, Sirs? Please do not agree, because you do not know it. You have

never played with it; you have never gone into it. But if you go into it, you will find that you can enlarge the process of recognition, widen the field, the frontier, keep on widening, widening. It is like the conception of the family, the group, the race, the national and the international feeling—all essentially the same, but vastly expanding.

Now if one understands and experiences the state of attention, then you will find that the mind can go beyond the frontiers of recognition. To put it again differently, the mind functions within the frontiers of the known. I know Poona, Bombay, London, New York; I know my family, my virtues, my tendencies; I know what I want; I know my tradition, that there is God or that there is no God; my memory is all this. So my memory functions in the field of the known. You can enlarge that field and know more and more, indefinitely, which is the endless activity of the clever mind, the erudite mind, the scholarly mind, the mind which knows so much. It has a centre from which it goes to the frontier and comes back. It moves in waves but always within the field of the known, and when one talks about the Unknown, the Unknowable, the Unthinkable, this centre moves to the frontier and tries to peep over the boundary by speculation, but it is anchored to the known. All its Gods are known. Your sacred books have told about it, some poor gentleman experienced it thousands of years ago, and you repeat it and hope to experience it. So you have a centre which is hoping to reach something which you think exists; that is, your mind projects what it knows into the future. But however distant thought may go, it is still within the field of the known.

So seeing all this,—the ways, the tricks, the subtleties, the cunning processes of thought—how is the mind to break through it all, not taking centuries, many lives, but as a hungry man who wants food immediately. You cannot say to him, let Socialism come and you will have food; he wants food now. Likewise the mind must see that in the field of the known there is no answer. The mind can go up to the frontier of the known, the recognizable, which includes the unknown which it has projected, but it cannot break through. Nor does it want to break through; most people do not want to, because the Unknown is too dangerous. It is like entering the uncharted seas, you fear you may get drowned. So you say, I had better remain here and bring the whole world into my narrow heart. So how is the mind to break through?

This is real meditation. You understand, Sirs? It was meditation from the moment I began to enquire into tradition and understood putting away tradition because it is the desire for security; then putting away all the teachers, but understanding the teaching; then removing all authority and looking at insecurity; then understanding concentration and its destructiveness; and then discovering, experiencing, a state of mind which is attentive.

Such a mind is not a talkative mind. The attentive mind is not a chattering mind. If you see the beauty of it, if you really experience it, then you can watch your own mind operating. Then the mind watches itself as it functions in tradition and up to the frontiers of the known.

So the enquiry, from when we began till now, is a process of meditation. Meditation is not how to have peace of mind, how to be silent, how to achieve. Those are all immature, childish pursuits. You can take a drug and make your mind absolutely quiet. You can do all kinds of tricks and have peace of mind, but such a mind is still petty, small, narrow. So this whole process, this whole awakening of the mind to itself is meditation. Any enquiry into the unknown is speculation, and a speculative mind is not an attentive mind. The philosophers, the erudite ones, the theoreticians, the people who

say God is this or that, just spin words. So a mind that is attentive has not the virtue of respectability. It has virtue, but not a virtue you can recognize. Its virtue cannot be held, as you cannot hold the wind in your fist. Virtue cannot be held in your mind as a possession, and that is the beauty of it. The moment you are conscious that you are virtuous, you cease to be so; and the mind that ceases to be attentive is no longer a virtuous mind. And an attentive mind which is not absorbed by any toy, or belief, or idea, such a mind is an empty mind. You look surprised, Sirs, and that is because you have not really followed the whole of this enquiry; if you had followed it, which means experienced it, you would see that your mind is empty. Let me put it the other way round.

Now the mind is occupied with thoughts, wandering thoughts, thoughts that come and go ceaselessly, or the particular thoughts which the mind pursues. Is it not so? Either thoughts wander through the mind like a breeze through the house or the mind pursues thoughts. Now I have opened the door on to the attentive mind but you have to walk through to it. You cannot find it by searching in the mind. The attentive mind is empty—which is not being empty-headed, blank. Only the empty cup is useful, not the cup which is full. A mind that is purged of all those things that we have been talking about, a mind in which there is no conflict, such a mind, being empty can either receive the Unknown, or it can remain empty and function from there. If one goes through all this and enquires, experiences, that is the real religious revolution, the only thing that is going to do anything worth while in this world; not the Communist, the Socialist or any form of revolution. The real revolution is in the mind, and that state of real emptiness is the creative state because that which is empty has no frontiers; it has neither depth nor height. It is this creativity of the mind in the individual that is going to create a new world, and that is the only solution, the only salvation.

September 17, 1958

V

TALK IN POONA

I should think one of our great problems must be to know what is freedom, and the need to understand this problem must be fairly immense and continuous since there is so much propaganda, from so many specialists, so many and various forms of outward and inward compulsion, and all the chaotic, contradictory persuasions, influences and impressions. I am sure we must have asked ourselves the question: What is freedom?. As you and I know, everywhere in the world authoritarianism is spreading; not only at the political, social and economic levels but also at the so-called spiritual level. Everywhere there is a compelling environmental influence; newspapers tell us what to think, and there are so many five, ten or fifteen-year plans. Then there are these specialists at the economic, scientific and bureaucratic levels; there are all the traditions of everyday activity, what we must do and what we must not do; then there is the whole influence of the so-called sacred books; and there is the cinema, the radio, the newspaper; everything in the world is trying to tell us what to do, what to think and what we must not think. I do not know if you have noticed how increasingly difficult it has become to think for oneself. We have become such experts in quoting what other people say, or have said, and in the midst of this authoritarian welter where is the freedom? And what do we mean by freedom? Is there such a thing? I am using that word freedom in its most simple sense in which is included

liberation, the mind that is liberated, free. I want, if I may, to go into that this evening.

First, I think we must realize that our minds are really not free. Everything we see, every thought we have, shapes our mind; whatever you think now, whatever you have thought in the past and whatever you are going to think in the future, it all shapes the mind. You think what you have been told either by the religious person, or the politician, by the teacher in your school, or by books and newspapers. Everything about you influences what you think. What you eat, what you look at, what you listen to, your wife, your husband, your child, your neighbour, *everything* is shaping the mind. I think that is fairly obvious. Even when you think that there is a God or that there is no God, that also is the influence of tradition. So our mind is the field in which there are many contradictory influences which are in battle one against the other.

Do please listen to all this because, as I have been saying, unless we directly experience for ourselves, your coming to a talk of this kind has no value at all. Please believe me that unless you experience what is being said, not merely follow the description but be aware, be cognizant, know the ways of your own thinking and thereby experience, these talks will have no meaning whatsoever. After all, I am only describing what is actually taking place in one's life, in one's environment, so that we can be aware of it and see if we can break through it, and what the implications of breaking through are. Because obviously we are now slaves, either the Hindu slave, the Catholic slave, the Russian slave or slaves of one kind or another. We are all slaves to certain forms of thought, and in the midst of all this we ask if we can be free and talk about the anatomy of freedom and authority, and so on.

I think it must be fairly obvious to most of us that what we think is conditioned. Whatever your thought—however noble and wide or however limited and petty—it is conditioned, and if you further that thought there can be no freedom of thought. Thought itself is conditioned, because thought is the reaction of memory and memory is the residue of all your experiences which in turn are the result of your conditioning. So if one realizes that all thinking, at whatever level, is conditioned then we will see that thinking is not the means of breaking through this limitation,—which does not mean that we must go into some blank or speculative silence. Actually the fact is, is it not?, that every thought, every feeling, every action is conformative, conditioned, influenced. For instance a saint comes along and by his rhetoric, gestures, looks, by quoting this and that to you, influences you. And we want to be influenced and are afraid to move away from every form of influence and see if we can go deeply and discover if there is a state of being which is not the result of influence.

Why are we influenced? In politics, as you know, it is the job of the politician to influence us; and every book, every teacher, every *guru*—the more powerful, the more eloquent the better we like it—imposes his thought, his way of life, his manner of conduct, upon us. So life is a battle of ideas, a battle of influences, and your mind is the field of the battle. The politician wants your mind; the *guru* wants your mind; the saint says, do this and not that, and he also wants your mind; and every tradition, every form of habit or custom, influences, shapes, guides, controls your mind. I think that is fairly obvious. It would be absurd to deny it. The fact is so.

You know, Sirs, if I may deviate a little, I think it is essential to appreciate beauty. The beauty of the sky, the beauty of the sun upon the hill, the beauty of a smile, a face, a gesture, the beauty of the moonlight on the water, of the fading clouds, the song of the bird, it is essential to look at it, to feel it, to

be with it, and I think this is the very first requirement for a man who would seek truth. Most of us are so unconcerned with this extraordinary universe about us; we never even see the waving of the leaf in the wind; we never watch a blade of grass, touch it with our hand and know the quality of its being. This is not just being poetic, so please do not go off into a speculative emotional state. I say it is essential to have that deep feeling for life and not be caught in intellectual ramifications, discussions, passing examinations, quoting and brushing something new aside by saying it has already been said. Intellect is not the way. Intellect will not solve our problems; the intellect will not give us that nourishment which is imperishable. The intellect can reason, discuss, analyse, come to a conclusion from inferences and so on, but intellect is limited for intellect is the result of our conditioning. But sensitivity is not. Sensitivity has no conditioning; it takes you right out of the field of fears and anxieties. The mind that is not sensitive to everything about it—to the mountain, the telegraph pole, the lamp, the voice, the smile, everything—is incapable of finding what is true.

But we spend our days and years in cultivating the intellect, in arguing, discussing, fighting, struggling to be something, and so on. And yet this extraordinarily wonderful world, this earth that is so rich—not the Bombay earth, the Punjab earth, the Russian earth or the American earth—this earth is ours, yours and mine, and that is not sentimental nonsense, it is a fact. But unfortunately we have divided it up through our pettiness, through our provincialism. And we know why we have done it—for our security, for better jobs and more jobs. That is the political game that is being played throughout the world, and so we forget to be human beings, to live happily on this earth which is ours and to make something of it. And it is because we do not have that feeling for beauty which is not sentimental, which is not corrupting, which is not sexual, but a sense of caring, it is because we have lost that feeling—or perhaps we have never had it—that we are fighting, battling with each other over words, and have no immediate understanding of anything. Look what you are doing in India, breaking up the land into sections, fighting and butchering, and this is happening the world over, and for what? To have better jobs, more jobs, more power? And so in this battle we lose that quality of mind which can see things freely, happily, and without envy. We do not know how to see somebody happy, driving a luxurious car, and to look at him and be happy with him; nor do we know how to sympathize with the very, very poor. We are envious of the man with the car, and we avoid the man who has nothing. So there is no love, and without that quality of love which is really the very essence of beauty, do what you will—go on all the pilgrimages in the world, go to every temple, cultivate all the virtues you can think of—you will get nowhere at all. Please believe me, you will not have it, that sense of beauty and love even if you sit cross-legged for meditation, holding your breath for the next ten thousand years. You laugh but you do not see the tragedy of it. We are not in that sensitive state of mind which receives, which sees immediately something which is true. You know a sensitive mind is a defenceless mind, it is a vulnerable mind, and the mind must be vulnerable for truth to enter—the truth that you have no sympathy, the truth that you are envious.

So it is essential to have this sense of beauty, for the feeling of beauty is the feeling of love. As I said, this is a slight digression but I think it has significance in relation to what we are talking about. We are saying that a mind that is influenced, shaped, authority-bound, obviously can never be free; and whatever it thinks, however lofty its ideals, however subtle and deep, it is

still conditioned. I think it is very important to understand that the mind, through time, through experience, through the many thousands of yesterdays, is shaped, conditioned and that thought is not the way out. Which does not mean that you must be thoughtless; on the contrary. When you are capable of understanding very profoundly, very deeply, extensively, widely, subtly, then only will you fully recognize how petty thinking is, how small thought is. Then there is a breaking down of the wall of that conditioning.

So can we not see that fact—that all thought is conditioned? Whether it is the thought of the Communist, Capitalist, Hindu, Buddhist or the person who is speaking, thinking is conditioned. And obviously the mind is the result of time, the result of the reactions of a thousand years and of yesterday, of a second ago and ten years ago; the mind is the result of the period in which you have learnt and suffered and of all the influences of the past and present. Now such a mind, obviously, cannot be free, and yet that is what we are seeking, is it not? You know even in Russia, in all the totalitarian countries where everything is controlled, there is this search for freedom. That search is there in the beginning for all of us when we are young, for then we are revolutionary, we are discontented, we want to know, we are curious, we are struggling; but soon that discontent is canalized into various channels, and there it dies slowly. So there is always within us the demand, the urge to be free, and we never understand it, we never go into it, we have never searched out that deep instinctual demand. Being discontented when young, being dissatisfied with things as they are, with the stupidities of traditional values, we gradually, as we grow older, fall into the old patterns which society has established, and we get lost. It is very difficult to keep the pure discontent, the discontent which says: This is not enough; there must be something else. We all know that feeling, the feeling of otherness which we soon translate as God, or Nirvana, and we read a book about it and get lost. But this feeling of otherness, the search, the enquiry for it, that, I think, is the beginning of the real urge to be free from all these political, religious and traditional influences, and to break through this wall. Let us enquire into it.

Surely there are several kinds of freedom. There is political freedom; there is the freedom which knowledge gives, when you know how to do things, the know-how; the freedom of a wealthy man who can go round the world; the freedom of capacity, to be able to write, to express oneself, to think clearly. Then there is the freedom *from* something; freedom from oppression, freedom from envy, freedom from tradition, from ambition, and so on. And then there is the freedom which is gained, we hope, at the end—at the end of the discipline, at the end of acquiring virtue, at the end of effort, the ultimate freedom we hope to get through doing certain things. So, the freedom that capacity gives, the freedom from something and the freedom we are supposed to gain at the end of a virtuous life—those are types of freedom we all know. Now are not those various freedoms merely reactions? When you say: ' I want to be free from anger ', that is merely a reaction; it is not freedom from anger. And the freedom which you think that you will get at the end of a virtuous life, by struggle, by discipline, that is also a reaction to what has been. Please, Sirs, follow this carefully, because I am going to say something somewhat difficult in the sense that you are not accustomed to it. There is a sense of freedom which is not *from* anything, which has no cause, but which is a *state* of being free. You see, the freedom that we know is always brought about by will, is it not? I will be free; I will learn a technique; I will become a specialist; I will study, and that will give me freedom. So we use will as a means of

achieving freedom, do we not? I do not want to be poor and therefore I exercise my capacity, my will, everything to get rich. Or, I am vain and I exercise will, not to be vain. So we think we shall get freedom through the exercise of will. But will does not bring freedom, on the contrary, as I will show you.

What is will? I will be, I must not be, I am going to struggle to become something, I am going to learn,—all these are forms of exercising will. Now what is this will, and how is it formed? Obviously through desire. Our many desires, with their frustrations, compulsions and fulfilments, form as it were the threads of a cord, a rope. *That* is will, is it not? Your many contradictory desires together become a very strong and powerful rope with which you try to climb to success, to freedom. Now will desire give freedom, or is the very desire for freedom the denial of it? Please watch yourselves, Sirs, watch your own desires, your own ambition, your own will. And if one has no will and is merely being driven, that also is a part of will,—the will to resist and go with the tide. Through that weight of desire, through that rope, we hope to climb to God, to bliss or whatever it is.

So I am asking you whether your will is a liberating factor? Is freedom come by through will? Or, is freedom something entirely different, which has nothing to do with reaction, which cannot be achieved through capacity, through thought, experience, discipline or constant conformity? That is what all the books say, do they not? Conform to the pattern and you will be free in the end; do all these things, obey, and ultimately there will be freedom. To me all that is sheer nonsense because freedom is at the beginning not at the end, as I will show you.

To see something true is possible, is it not? You can see that the sky is blue—thousands of people have said so—but you can see that it is so for yourself. You can see for yourself, if you are at all sensitive, the movement of a leaf. From the very beginning there is the capacity to perceive that which is true, instinctively, not through any form of compulsion, adjustment, conformity. Now, Sirs, I will show you another truth.

I say that a leader, a follower, a virtuous man does not know love. I say that to you. You who are leaders, you who are followers, who are struggling to be virtuous, I say you do not know love. Do not argue with me for a moment; do not say, ' Prove it to me '. I will reason with you, show you, but first, please listen to what I have to say, without being defensive, aggressive, approving or denying. I say that a leader, a follower, or a man who is trying to be virtuous, such an individual does not know what love is. If you really listen to that statement not with an aggressive or a submissive mind, then you will see the actual truth of it. If you do not see the truth of it, it is because you do not want to or you are so supremely contented with your leadership, your following, or your so-called virtues that you deny everything else. But if you are at all sensitive, enquiring, open as when looking out of a window, then you must see the truth of it, you are bound to. Now I will give you the reasons because you are all fairly reasonable, intellectual people and you can be convinced. But you will never actually know the truth through intellect or reason. You will be convinced through reason, but being convinced is not the perception of what is true. There is a vast difference between the two. A man who is convinced of something is incapable of seeing what is true. A man who is convinced can be unconvinced and convinced again in a different way. But a man who sees that which is true, is not ' convinced ', he sees that it just is true.

Now as I said, a leader who says, I know the way, I know all about life, I have experienced the ultimate Reality, I have the goods, obviously is very

concerned about himself and his visions and about transmitting his visions to the poor listener; a leader wants to lead people to something which he thinks is right. So the leader, whether it is the political, the social, the religious leader or whether it is your wife or husband, such a one has no love. He may talk about love, he may offer to show you the way of love, he may do all the things that love is supposed to do, but the actual feeling of love is not there,—because he is a leader. If there is love you cease to be a leader, for love exercises no authority. And the same applies to the follower. The moment you follow, you are accepting authority, are you not?—the authority which gives you security, a safe corner in heaven or a safe corner in this world. When you follow, seeking security for yourself, your family, your race, your nation, that following indicates that you want to be safe, and a man who seeks safety knows no quality of love. And so also with the virtuous man. The man who cultivates humility surely is not virtuous? Humility is not a thing to be cultivated.

So, I am trying to show you that a mind that is sensitive, enquiring, a mind that is really listening can perceive the truth of something immediately. But truth cannot be ' applied '. If you see the truth, it operates without your conscious effort, of its own accord.

So, discontent is the beginning of freedom, and so long as you are trying to manipulate discontent, to accept authority in order that this discontent shall disappear, enter into safe channels, then you are already losing that pristine sense of real feeling. Most of us are discontented, are we not?, either with our jobs, our relationships or whatever we are doing. You want something to happen, to change, to move, to break through. You do not know what it is. There is a constant searching, enquiring, especially when one is young, open, sensitive. Later on, as you become old, you settle down in your habits, your job, because your family is safe, your wife will not run away. So this extraordinary flame disappears and you become respectable, petty and thoughtless.

So, as I have been pointing out, freedom *from* something is not freedom. You are trying to be free from anger; I do not say you must not be free from anger, but I say that that is not freedom. I may be rid of greed, pettiness, envy, or a dozen other things and yet not be free. Freedom is a quality of the mind. That quality does not come about through very careful, respectable searchings and enquiries, through very careful analysis or putting ideas together. That is why it is important to see the truth that the freedom we are constantly demanding is always *from* something, such as freedom from sorrow. Not that there is no freedom from sorrow, but the demand to be free from it, is merely a reaction and therefore does not free you from sorrow. Am I making myself clear? I am in sorrow for various reasons, and I say I must be free. The urge to be free of sorrow is born out of pain. I suffer, because of my husband, or my son, or something else, I do not like that state I am in and I want to get away from it. That desire for freedom is a reaction, it is not freedom. It is just another desirable state I want in opposition to *what is*. The man who can travel around the world because he has plenty of money, is not necessarily free; nor is the man who is clever or efficient, for his wanting to be free is again merely a reaction. So can I not see that freedom, liberation, cannot be learnt or acquired or sought after through any reaction? Therefore I must understand the reaction; and I must also understand that freedom does not come through any effort of will. Will and freedom are contradictory, as thought and freedom are contradictory. Thought cannot produce freedom because thought is conditioned. Economically you can, perhaps, arrange the world so that man can be more

comfortable, have more food, clothing and shelter, and you may think that is freedom. Those are necessary and essential things, but that is not the totality of freedom. Freedom is a state and quality of mind. And it is that quality we are enquiring into. Without that quality, do what you will, cultivate all the virtues in the world, you will not have that freedom.

So how is that sense of otherness, that quality of mind to come about? You cannot cultivate it because the moment you use your brain you are using thought, which is limited. Whether it is the thought of the Buddha or anyone else, all thought is limited. So our enquiry must be negative; we must come to that freedom obliquely, not directly. Do you understand, Sirs? Am I giving some indication, or none at all? That freedom is not to be sought after aggressively, is not to be cultivated by denials, disciplines, by checking yourself, torturing yourself, by doing various exercises and all the rest of it. It must come without your knowing, like virtue. Cultivated virtue is not virtue; the virtue which is true virtue is not self-conscious. Surely a man who has cultivated humility, who, because of his conceit, vanity, arrogance has made himself humble, such a man has no true sense of humility. Humility is a state in which the mind is not conscious of its own quality, as a flower which has fragrance is not conscious of its own perfume. So this freedom cannot be got through any form of discipline, nor can a mind which is undisciplined understand it. You use discipline to produce a result, but freedom is not a result. If it is a result, it is no longer free because it has been produced.

So, how is the mind, which is full of multitudinous influences, compulsions, various forms of contradictory desires, the product of time, how is that mind to have the quality of freedom? You understand, Sirs? We know that all the things that I have been talking about are not freedom. They are all manufactured by the mind under various stresses, compulsions and influences. So, if I can approach it negatively, in the very awareness that all this is not freedom, then the mind is already disciplined—but not disciplined to achieve a result. Let us go into that briefly.

The mind says, I must discipline myself in order to achieve a result. That is fairly obvious. But such discipline does not bring freedom. It brings a result because you have a motive, a cause which produces the result, but that result is never freedom, it is only a reaction. That is fairly clear. Now, if I begin to understand the operations of that kind of discipline, then, in the very process of understanding, enquiring, going into it, my mind is truly disciplined. I do not know if you can see what I mean, quickly. The exercise of will to produce a result, is called discipline; whereas, the understanding of the whole significance of will, of discipline, and of what we call result, demands a mind that is extraordinarily clear and 'disciplined' not by the will but through negative understanding.

So, negatively, I have understood the whole problem of what is not freedom. I have examined it, I have searched my heart and my mind, the recesses of my being, to understand what freedom means, and I see that none of these things we have described is freedom because they are all based on desire, compulsion, will, on what I will get at the end, and they are all reactions. I see factually that they are not freedom. Therefore, because I have understood those things, my mind is open to find out or receive that which *is* free.

So, my mind has a quality which is not that of a disciplined mind seeking a result, nor that of the undisciplined mind which wanders about; but it has understood, negatively, both *what is* and what *should be*, and so can perceive, can understand that freedom which is not from something, that freedom which is not a result. Sirs, this requires a great

deal of enquiry. If you just repeat that there is a freedom which is not the freedom from something, it has no meaning. So please do not say it. Or if you say, 'I want to get that other freedom', you are also on the wrong track, for you cannot. The universe cannot enter into the petty mind; the Immeasurable cannot come to a mind that knows measurement. So our whole enquiry is how to break through the measurement,—which does not mean I must go off to an *ashram*, become neurotic, devotional, and all that nonsense.

And here, if I may say so, what is important is the teaching and not the teacher. The person who speaks here at the moment is not important; throw him overboard. What is important is what is being said. So the mind only knows the measurable, the compass of itself, the frontiers, ambitions, hopes, desperation, misery, sorrows and joys. Such a mind cannot invite freedom. All that it can do, is to be aware of itself and not condemn what it sees; not condemn the ugly or cling to the beautiful, but see *what is*. The mere perception of *what is*, is the beginning of the breaking down of the measurement of the mind, of its frontiers, its patterns. Just to see things as they are. Then you will find that the mind can come to that freedom involuntarily, without knowing. This transformation in the mind itself is the true revolution. All other revolutions are reactions, even though they use the word freedom and promise Utopia, the heavens, everything. There is only true revolution in the quality of the mind.

September 21, 1958

VI

TALK IN POONA

As this is the last talk, I am going to cover as much ground as possible. Most of us, I think, from childhood to maturity and even up to the grave are accustomed to being told what to do and what to think. Not only the society about us but all our religious books, our governments, everybody tells us what to do and what to think, and it would be a great mistake if you expect the same thing from the speaker, because what is important is to find out for oneself what one thinks and from that find out what to do. It is essential, surely, to know oneself—not the self which is supposed to be beyond consciousness, which is described in various books and so on, but the self that is within the limitations and the frontiers of consciousness. In the understanding of that everyday consciousness, in the unrolling of that extraordinary map, in venturing on the ocean of the unfolding self and seeing its whole significance, comes right action, which is true vocation. But if one does not know the ways of one's own mind, the ways of one's own thought, if one does not perceive the first reaction to every challenge, the first movement of thought to form a demand, if one leaves that first movement of the mind unexplored, unquestioned, without discovering the cause of the responses, then we shall be utterly lost in the verbal and theoretical activities of the mind.

Most of us are concerned with action, with what to do. There is so much sorrow, misery and starvation, and what can the human being who is conscious of all this do about it? Is he to leave the reformation entirely to the Government or should he, as an individual, join an organization which will bring about a little more order, a more equal distribution of land, a little more happiness and beauty in life? That is one of our problems, is it not? Has true religion any relation to reformation? Has the really religious man any relationship with politics and government? Or must he concern himself entirely with all the implications of that word 'religion'—which is not the same thing at all as

organized religion, belief, dogma, ritual, the reading of sacred books and doing nothing about it? All that is merely verbal enjoyment. The problem is, is it not?, that one sees the misery in this world, the unemployment, the starvation, the appalling state of things, and what is one to do? Should one join a group to bring about reformation or is that the function of the government? Please, I am not asking you to do anything. We are just examining the whole problem of action because most of us want to do something in this world either in a limited, narrow sense or in a wider sense. To do something about it is a human, instinctual response but there is a great deal of confusion which I am briefly exploring now. Which does not mean that you must follow any of the things I say because to be a leader or a follower destroys human relationship. Neither a leader nor a follower can bring about a mind that is capable of affection, of love.

So one of our problems is action. We see this misery about us, and what should we do? Should one join a group to bring about reforms, or should one see to it that the government makes such laws, restrictions and edicts as will bring about a right reformation? And why do the people who are dedicated to some kind of reform join hands with the politicians? Is it because they think that by joining hands with the government they can accelerate reformation or is it because they are trying to fulfil themselves through reforms and through politics? Helping to bring about a reformation in society gives us an opportunity to expand ourselves, does it not? It gives us a chance to become important. Then we are somebody, in the religious as well as in the political field. But is that the function of the truly religious man? I hope you understand the question, Sirs? It is the function of the government to pass laws against corruption, to see that there is no starvation, no war, no extremes of wealth and poverty, and when the government does not do it, is it your responsibility, as an individual, to see that there are politicians to do all this? Why should you or I take an interest in politics? I am not suggesting that you should dissociate yourselves from voting and all that business, but is it the duty of the religious man to enter the field of politics, which is concerned only with immediate results —to build a dam, to bring hydro-electric current all over the country, and so on? Is it the duty of the religious man, is it his job, his vocation, to enter into that field?

Now we want to do both, don't we? We want to be serious or so-called religious and we also want to dabble in politics. So I am trying to find out what is the real function of a religious man. We know the function of the politician,—not the crooked man but the right kind of politician. It is his job to see that certain things are done, carried out, and that he himself is incorruptible. But what is a religious man, and if he is really religious, will he take part in politics, in the immediate reformation? Let us go into the question of what we mean by religion and the religious man. Obviously we do not mean the man who goes to the temple three times a day, nor the man who repeats a lot of words, nor the man who follows some doctrine like the savage gathering to himself all kinds of beliefs. And surely he is not a religious man who repeats what Shankara has said, or Buddha or Christ; he merely spins words. Such a mind is a diseased mind. The religious man is he who, realizing his conditioning, is breaking through that conditioning. Such a man does not belong to any religion, he has no beliefs, follows no ritual, no dogma because he sees that dogma, ritual, belief are merely conditioning factors, the influences of the society around him. Whether he lives in Russia, Italy, India, America or anywhere else, the environment is conditioning him and influencing him to believe or not to believe. But the religious man is he

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who, through self-knowledge, begins to discover his conditioning and to break through it; and the breaking through is not a matter of time.

Now what do we mean by time? Sirs, I am describing but it is for you to experience, so do not say to yourself, that you will listen very carefully in order to see whether Shankara, Christ or Buddha says the same thing. We are discussing, you and I, as two individuals trying to find out for ourselves, and if you compare what you hear with what you have read, then you are not listening, then you are not experiencing as we go along. We are trying to discover what it is to be religious and whether the religious man is concerned with time as a means of arriving at virtue or as a means of conquering his disabilities, his afflictions. In examining this process of time, which is the distance between what we are and what we want to be, we say time is necessary. We say time is essential to cultivate virtue, time is necessary to free the mind from its conditioning, time is required to travel the distance from an idea to another idea, to the ideal. The distance from a point to a point, that is what we mean by time, whether it is chronological or psychological,—chronological time means needing a whole liftime, or many lives, and psychological time means the 'I will arrive', 'I will be' state of mind. The 'will be' is time, is it not?

So, is time necessary in order to understand or is understanding something that is immediate, something unrelated to time? Surely, if you are really listening, then time ceases. I do not know if you have ever experimented with the question of time. If you have, you will realize that all understanding is in the immediate present, and by the present I do not mean in opposition to the past or the future, but a mind that is completely attentive with an attention that has no causation, that does not wish to arrive somewhere. So I am trying to uncover that instantaneous understanding of the conditioning of the mind and in that understanding break through the conditioning. That is what we are examining. I realize that my mind is conditioned by society and I want to know if time is necessary to break through that conditioning. Is time necessary in order to see, to understand something? Will I understand after two hours, or by the end of the day or after many days, or do I understand something immediately? We generally think that time is necessary in order to understand. We rely on progress, we say, give me time, give me opportunity, let me use discipline, grow, become, and at the end I will understand. That is the traditional, the religious and the so-called human approach. And I ask myself if that is so. Is understanding really a matter of time or is it a matter of the immediate present? If it is a matter of the immediate present it means that the mind must be free of the idea that it will understand in the future. After all, when it says, 'I will understand', the 'will' is the time period. Now during that time period what actually happens? You go on in your own sweet way, do you not?, carrying on with all your pleasures and pains because you really do not want to understand; but when you do want to understand then the action is immediate. Please, this does not require time in which to think if what is said is true or not, but it requires a certain state of attention. I do not know if you have ever thought what we we mean by yesterday, tomorrow and today. In chronological time we know that yesterday was Tuesday, but it means also all the content of yesterday and the memories, the experiences, the pleasures and unhappiness of the many, many yesterdays which conditioned yesterday. And what do we mean by tomorrow? We mean all the past passing through today into the future which is somewhat modified, but which has the same content as yesterday. That is what we mean by yesterday, today and tomorrow; yesterday, with all its struggles

efforts and miseries, passing through today and coming to tomorrow, which is the future. And what is today? Is today merely a passage of yesterday to tomorrow?

Please, Sirs, do listen, and you will see it. Is today merely the passage of yesterday through this thing called today and going on to tomorrow, or is today something entirely different? Is there not the timeless today, the feeling that today is dissociated with the past or with the future? But you cannot dissociate from the past if you are not dead to the past. If you carry the burden of yesterday through today and on to tomorrow then there is no ending of yesterday. Then you only know a continuity not an ending. I do not know if you have ever tried dying to something, ending. Have you ever tried dying to a pleasure? I know you have tried dying to sorrow, to a worry, to an unpleasant, irritating problem, but you have never died to a pleasure, have you? It is this pleasure of wanting, wanting to be different tomorrow, which is the reason for our continuity from yesterday through the present to tomorrow; it is as simple as that. So, is it possible to die to yesterday? Can I not die today to my property, my desires, my virtues, my ambitions and all the petty little activities, put them away from me completely? Have you ever tried it? I am afraid you have not, and yet you talk in apprehension about dying in old age, whereas if you die to yesterday there would be no fear of death in the tomorrow, because there would be nothing to carry over to tomorrow of those things to which you are clinging. If you have really listened to this, you will have experienced that state of mind which is dead to yesterday. Unfortunately most of you are being stimulated by me, but if you really do die to the past, even for a second, then that experience is the perceiving of something true, and that will act. As a poison will act of itself in your body, so the truth will act as a poison unless there is action in relation to that perception.

So a religious man, as I was saying, is concerned with freeing the mind from conditioning through self-knowledge, and we say that time is necessary to break the conditioning because the conditioning is not only at the conscious level but also at the unconscious level where there is the residue of the racial, family and general human experience. Now must one go through all that process or is there a way of really breaking through and understanding it immediately? That is the real crux of the problem. I say that there is a way of doing it immediately and that there is no other way. The desire for another day is the allocation of time for the mind to continue merely playing with the idea of being free from conditioning. To realize that the mind is conditioned and is a prisoner in that conditioning requires attention and it is that attention, that immediate perception which frees the mind. Such a man is not concerned with reforms, for all reforms are within the field of time. So I am talking of the man who is not concerned with bureaucracy, administration, and all the immediate reforms and edicts but who is concerned—however much he may make a mistake—with truth, whose primary interest is that. Such a mind has no authority either over somebody else or over itself. It is not out to guide people, it is not out to tell people what to think, whether there is a God or no God. Such a mind is concerned with helping man to free himself from his own conditioning, and I say such a man is a religious man. You may ask, what has such a man to do with society which needs reformation, purgation? I say that the religious man will be the most important factor because he *is* the revolution. It is not that he will bring about a revolution but that heshimself is in a state of revolution. I leave it to you to think out the difference.

Most of us see all these things either clearly or in confusion but we can see

that to extricate oneself from conditioning raises the problem of fear. Is it not so? Fear is something, which exists not by itself but only in relation to something else. I am afraid of public opinion, I am afraid that someone might discover my foolishness, I am afraid of death, of losing my job, of not being an important person. And it is this feeling of fear which creates confusion in the mind; nothing else. Being confused, we try to solve the problems which the confusion has created. Instead of going to the cause we try to reform the effects, whereas if we examine it very closely we will discover that the cause and the effect are not separate. The cause is not here and the effect over there; cause-effect are always together. So confusion or the lack of clarity of thought is brought about by fear.

Let us look at it again. What is the cause of confusion? Take a very simple thing. I must act, and I want to do good in the world. I know that the government is supposed to do good in the world, but I myself want to be religious and I also want to be powerful, saying I want to help. Actually I want a Rolls-Royce, and all the rest of it, do I not? So ambition, wanting to fulfil, is the cause of confusion not only in the religious but in the political field as well. The search for fulfilment is the cause of fear and confusion. Confusion does not come suddenly out of the sky; it comes because of various causes. So as our minds *are* confused, what is the cause of it? If one were able to think clearly there would be no sense of confusion. If my mind were very clear, not clear *about something* but in a state of clarity there would be no confusion. I hope you understand the difference between the mind being clear about something and being clear in itself. So, out of the cause comes confusion; the confusion does not come first and then the cause. We are talking about fear, and I say that fear comes because we want to fulfil. I need not describe what I mean by fulfilment—the sense of my family, self-importance, being the big fish in a little pond, the powerful politician, the great saint, using any avenue through which I can expand myself. And so long as I want to be the chief man in the little town, there is always the fear that you will want to be the same. And so we begin to compete and I am always anxious, and all the rest of it. So fear begins. So long as there is the desire to be something there must be fear and that fear causes confusion. I do not say it is the chief cause but it is one of the causes.

I am going to examine what we mean by fear, but please do not merely listen to the words. You know what you are afraid of, do you not? You are afraid of losing your job, of your wife becoming ill, or you love someone and that person does not love you, or you fear death. If you are at all alert you can see for yourself what you are afraid of. Please watch your own fear as I describe it. Now what do we mean by fear? Let us take death for an example. What does fear of death mean? It means I am afraid of the future, I am afraid of what might be, I am afraid of coming to an end. That fear exists in time. The thought of tomorrow and of me not being something in the tomorrow, the future, brings fear. That is, thought creates fear by thinking of tomorrow. Is that not so? I am a dishonest man and I cover it up because I do not want you to discover it, and I am afraid you might. I am afraid that you might see through me some time—which is again in the future. Fear is of time. Whereas, if I can say: 'Yes, I am dishonest and I do not mind your discovering it *now*', —then I abolish time, and there is no more fear. There is only the fact. When I know the fact there is no fear. But in being confused about the fact, and in trying to change the fact into what I think it should be, according to my fancy, fear begins. If I know I am a liar, a greedy man, there is no fear. It is so. But if I try to cover up a lie and try to be something else, then fear

begins. Therefore the desire to change without understanding the actual fact, without looking fully at the fact but merely wishing it to be something else, that is the beginning of fear—in which is involved time and the desire to achieve. So you have fear which causes confusion. Unless you eradicate fear you cannot be free of confusion. Understanding fear implies understanding the process of the mind, the self, and how it creates the thing called time. Which means that thought creates time. I am not talking of chronological time in the sense of the train going at 9.30. I am talking of the process of fear, of the self that creates time in order to be something in the future, and in that process there is frustration and sorrow. And in order to escape from that sorrow you invent all sorts of nonsense, myths, and live in a state of illusion and fear.

So we come to the point, which is: Can the mind look at the fact without the desire to change the fact? I am greedy, I am envious—envy is a part of greed, is it not? Can I look at the fact that I am envious? Please, Sirs, *look* at it. Do not merely listen to me, but look at the fact, if you can. Then you will see how extraordinarily difficult it is to look at anything, to know that you are violent, to know it in the sense that you see that you *are* violent. When you do not compare, condemn or justify yourself with regard to it, is there not understanding of the fact and therefore a fundamental change in the fact itself? That is, I am violent. Can I look at it without any sense of avoidance, can I attend to it? I have explained before what I mean by attention. Attention is not of time, it is not saying 'I must attend', or 'I will cultivate it', which requires time. But the mind that says, 'I *must* see this thing', acts, looks. When you are really interested in something, when your whole life depends on it, you give complete attention.

So the mind that is capable of freeing itself from its conditioning is really freeing itself from the known, is it not? The mind is put together by the known, in which there is suffering, pleasure and the desire for fulfilment. The mind is all that; it is the result of time. The mind works within the field of the known. These are obvious psychological facts. Thought can only function in the field of the known because thought is the result of the known, the reaction of the past, of experiences which have been stored up. The mind is the bank of memory, of associations, and from that there comes the response. The response is thinking.

So thinking is within the field of the known, and within that field and from that field it tries to find out what the Unknown is. That is impossible. I sit here and wish to know what is beyond that hill. Someone sees it and describes it and I sit here and read books about it and say it is Buddha, Shankara, Christ, and begin to speculate. So all knowledge is within the field of the known and from that centre you try to move into the Unknown. You cannot. You cannot invite the Unknown, the Immeasurable, that which is Inconceivable, into the known. That is why the mind must free itself from the known, the known being all the memories, the experiences, the pains, sorrows, desires and the will—all the psychological accumulations. Then you will see that freedom from your conditioning is not a matter of time. Conditioning is to be broken through immediately. Understanding is in the present only, in the immediate. And there is no understanding because you are not giving your full attention. Do not say, 'How am I to give full attention?', for then you are barking up the wrong tree. Then you will seek a system which will cripple the mind further. No system is going to free the mind, but what will free the mind from its own knowledge is the understanding of the immediate reaction to a challenge. If I ask you, 'Do you believe in God?', your response is immediate. Go into that response. Find out why you answer that way. If

you go into that one response you will uncover the whole thing. If you would understand *what is*, that which is Immeasurable, it is essential that the mind be free from the known—the known of Shankara, Buddha, Christ, the known of every book, every thought, every experience. The mind must be empty, but not vague, blank, mesmerized into vacancy. The mind must be purgated of all the past, not only of its sorrows but also of its pleasures, and that means enormously hard work—much harder than the practice of any discipline in the world. Because it requires attention from moment to moment so that the mind does not accumulate. You see a beautiful sunset and there is a tremendous feeling of loveliness, and the mind holds on to that experience as an accumulation. And if you are not attentive you have given soil for that experience to take root and abide. Therefore it becomes of the known. Unless there is full attention every experience engenders the soil in which it can abide.

This attention you will not get through any practice, through any meditation. It is there, if you are interested, if you have eyes to see, if you say, 'I must find out'. Then you will see that such a mind *is* the Unknown. All this I have been talking about is not a theory, it is not something for you to learn and repeat. It is something for you to go into. It is a field in which you have to work, you cannot learn from me. There is no teacher, no *guru* for this. You have to see, you have to suffer, you have to travel the unknown sea by yourself, in yourself, and that requires enormous work, it demands attention, and where there is attention there is love.

September 24, 1958

I

TALK IN MADRAS

I think it is quite important, if we are to understand each other, that we establish the lines of right communication between ourselves, because if we do not have the means of communion with each other we shall never come to a full comprehension of what we are talking about, or be in any position to agree or disagree. I think it is fairly important to find out for ourselves what we mean by listening. Are we only capable of really listening to another when something is urgently demanded of us or when circumstances force us to do so, when there is a necessity? If we see that all our life depends on definite understanding then we are wholly all-there and we listen with eager attention, and then between the speaker and the one who listens there is established a right communication. Obviously you are here to listen to something, and I want to say something, but how are we to establish the right communication between yourself and myself? It is really very important, so please do not just brush it aside and say, 'Well, talk, and we will see if we can understand.' I do not think it is quite as easy as that because what is important is not only what I have to say but also how you listen to what I have to say, if there is to be real communication.

If you translate what I say in terms of your own ideas and opinions, or according to your own prejudices and conditioning, obviously there is no communication. Then you are listening to your own opinions, to your own ideas. So if you want to listen it is essential, is it not?, to first find out what the speaker has to say. You must find out if what he has to say is logical, reasonable, sufficiently clear to be applicable to the problems with which one is confronted, or whether he speaks from a particular prejudice and argues from

that point of view to a certain conclusion, and so on. But it seems very difficult to listen, because I have talked for over thirty years, here and all over the world, and apparently it seems as if it is almost impossible to communicate what I have to say. It is quite a phenomenon.

So what prevents the understanding of what another says, and can you and I understand each other? For most of us listening is merely a habit, is it not? You come to a meeting and you listen, but what actually takes place when you are listening? First of all you have certain opinions about the speaker, certain conclusions, he has a reputation of some kind, you like his face or you dislike this or that, so you are listening, really, not to him but to what your opinions are about him or to what you think yourself. If you watch yourselves, your own way of listening, you will soon find out that actually you are not listening at all; one is translating what one hears according to what is most convenient to hear, what one wants to hear, and so on. So there is a barrier, and when you say you are listening you are really not listening at all.

So I feel it is very important for us to remove that barrier. And I assure you that it is one of the most difficult things —to be able to listen to another without any of these mental interruptions, without any form of translation, interpretation, comparison; just to listen. Then we shall establish a communion with each other; then we will get at the heart of the matter and not merely argumentatively stick at words. So I hope we can listen to each other in that way, because I think that in the true act of listening there is a miracle. If I know how to listen to what another has to say then I go beyond the words, then I capture his meaning. But I must first listen, then I can agree or disagree, then I can see the falseness or the truth in what he says. So I must have the capacity not to project my own ideas, my opinions, my conclusions, my experiences, for these act as a barrier to that comprehension. So if I may suggest, please listen in that manner if you can. It is one of the most difficult things; it is an art.

You cannot learn to play a violin in a day, and similarly you cannot listen rightly immediately, because you have never listened before. I don't know if you have ever tried to listen to anybody —to your wife, your husband, your neighbour, to a politician, to an authority—have you ever really listened? If you try you will find out how extraordinarily difficult it is. In listening you will begin to discover whether what is being said is false or true, you will find out from what source or from what background the speaker is talking, what is the fullness of his thought, whether it has reason, intelligence and sense or whether he is merely projecting his own prejudices, his temporary reactions.

Listening does not demand concentration; when you concentrate there is no understanding; when you concentrate you are forcing yourself to listen, are you not? You listen only when there is a sense of freedom, when the mind is relaxed, observing. Then there is a possibility of learning. What I have to say is not merely the communication of certain information, knowledge, but if we can learn then we shall be able to face all our problems. Then we shall be able to learn about the problem. I feel that we have got so many problems in life that unless we learn about these problems we shall never be able to resolve them. We have to learn, not how to meet the problem but about the nature of the problem itself.

Now what is the state of the mind that learns? That is, if I have a problem —economic, social, religious, they are innumerable—and if I know how to learn about a problem, then I can resolve the problem. But if I come to the problem with a mind that already desires to resolve it in a certain way, or if the problem has innumerable complications and side issues which I do not

follow, then I shall not be able to meet it fully. I can only meet it when I am capable of learning all about it. I don't know if I am explaining what I want to say.

I hope you see the difference between a mind that accumulates knowledge and a mind that learns? Learning is a living process; it is not an additive process. I am going to go into this very carefully and you will see presently that a mind that accumulates knowledge cannot learn. To learn, the mind must be free, capable of swift movement; but a mind that is accumulating is not capable of swift movement; it has a fixed point from which it moves. You will see, as we go along, that to understand the problems of our existence we must approach the matter totally. I am using that word 'totally' to indicate that our approach must not be through departments, not as a technician, an engineer, a scientist, a lawyer, a scholar, a politician and so on, but we must approach life as a whole, because life is all these things. Life is earning a livelihood, life is the constant battle in relationship, life is beauty as well as ugliness, life is the sense of adjustment to all things. So to approach a problem we must come to it totally, not as a specialized entity. That being so, let us look at what is taking place in the world, because what you are, the world is, from what you think, you create the world; you are part of the world not separate from the world; your problems are the world's problems—the world being your neighbour, and the neighbour being he who is next door or 10,000 miles away.

Now what is taking place in the world, what is actually happening? There is over-population, there is over-organization, there is mass communication. Through these things the human mind is being controlled. When there is over-population, inevitably there is confusion with a curtailing, conditioning, limiting of thought,—which is what is happening in India. There is over-population in this country and so there is enormous confusion, deterioration, corruption, and to control this corruption, this deterioration, there must inevitably be a dictatorship controlling the mind of man. And over-organization also tends to bring about control of man and his thought; and through mass communication, the radio, newspapers, politicians, television you are being influenced and therefore controlled. So through every channel of existence, every channel of perception, we are being shaped, conditioned, controlled. Society, religions, books, newspapers, magazines, organizations, whether they are spiritual or not spiritual, economics, politics, everything is influencing man and shaping him according to certain ideas, opinions, concepts. I do not know if you are aware of all this. If you are at all thoughtful you must be aware of what is taking place, not only in Russia or in China but throughout the world. What you think—as a Hindu, Buddhist, Christian, Catholic and all the rest of it—is really conditioning your mind to a particular type of thought, habit, symbol, activity and social relationship. That is obvious, is it not? That is so natural that we accept it as inevitable. It is an irrefutable fact that what you think, what you feel is shaped by your environment. Everything—books, teachers, environment, food, climate—shapes your thought, and as society becomes more and more organized, the conditioning of the mind is deepened. This is a fact whether you like it or not.

When you realize that fact, then the question arises as to what place the individual has in relation to that process of conditioning. Please, we are not arguing about this; we are trying to learn about it—about the fact that you are influenced by everything, by the past and by the present which creates the future. In relation to that fact, where is the individual? Is there an individual at all? It is very important to discover this, very important for each

one of us to learn about it, to learn whether you are really an individual or merely the expression of conditioned thought, influenced through the centuries and therefore thinking in a particular way, so that the individual has really ceased to be altogether. I hope you see the point.

The dictators want to eradicate free thought, not only the dictators in Russia or in China but the dictators in this country and everywhere, because the moment you are able to think for yourself you are a danger to society, according to their point of view. And so education, religion, social influences, radio and television tell us what to think, and we repeat their opinions, arguments and counter arguments. You read the Gita, or the Bible, and you repeat, or you read Marx and you repeat, taking sides, agreeing or opposing.

So, seeing all this, is there an individual at all? If there is not, then how is an individual to be created? I do not know if I am communicating what I want to say. I feel we are not individuals at all. Though you may have a different body from another, a different face, a different form, you are the mass. You are a Communist, Socialist, Capitalist, you belong to certain categories, professions, callings. You have certain functions and you identify yourself with those functions, or with the job, the capacity, and you cease to be an individual. Obviously, to be an individual there must be freedom, total freedom, which means an action which is not the reaction of a conditioning. I hope you follow this.

Now what is freedom? We only know the freedom *from* something, do we not? Freedom from anger, slavery, oppression, freedom from the wife, the husband, and so on. We only know the freedom from something in order to be something else, do we not? I only want to be free of my anger to be something different. That is all we know about freedom. So freedom is a reaction, is it not? That is, I am a prisoner and I want to escape. The wanting to escape is a reaction from being a prisoner, and that reaction I call freedom. So, as far as we are concerned, freedom factually is a reaction. But surely freedom in itself is not a reaction? If it is, it ceases to be freedom. Please think about it and do not say ' You are talking nonsense ', but let us find out about it, learn about it.

So seeing what is taking place in the world we realize that the individual has ceased to exist, and the question is how is the individual to be created anew? People see the need for this. The reformers, the socialists, many people say we must create a society which will produce a new type of individual, we must create the environment which will bring about such an entity. Perhaps I am over-simplifying it, but all reformers, all social revolutionaries have said, let us create an environment which will produce the individual who will be free and therefore creative. To me that is a false idea altogether. Because if the individual is merely the product of environment then however magnificent, however orderly, however beautiful the society may be, the individual will still only be a made-up thing, a result. He may be more clever, more kind, and this and that, but he is still essentially a product, and therefore he ceases to be an individual. If you observe, the real individual is never a slave to the environment, he dominates it or he leaves it and goes away; he is not a plaything of environment and environment does not shape his thinking. We see that, but we say that they are exceptions, and leave it at that. That is merely a good excuse. It is a way of not really tackling the problem—to say that those people are exceptions, God-sent or whatever it is, and that we are not capable.

So the reformer has not solved the problem and never will. He is concerned with the reformation of society to produce the right individual, but the right individual is not the product of society, he is totally free of society. He

dominates, breaks through the conditioning of his environment; he acts upon society, society does not act upon him.

So seeing all this—seeing how the mind is shaped by every social, religious and economic influence, seeing that with every form of dictatorship there is tyranny, and also seeing that the social reformers, the economic revolutionaries hope by creating the right environment to produce the right individual—seeing all this, do you not ask yourself how a right individual can come into being, an individual who is not the plaything of circumstances? Perhaps this is the first time you have asked yourself this question, and if you are really enquiring into this, what is the answer? I hope you understand the problem, because unless you are very clear about the problem your answer will not be clear.

Perhaps I can put it differently. Our minds are conditioned; that is a fact. There are multitudinous ways of being conditioned and the mere reformation of that conditioning will not bring about the true individual. Every well-organized, efficient society must condition thought, and whether they do it brutally or with kid gloves it is the same thing; they must condition thought. So seeing all this, how is one to be an individual? Because if you are not an individual there cannot be a creative society.

You see, if you are not an individual you are bound to create more confusion, more sorrow, more problems for yourself and for society—which again is an obvious fact. So how are you to become an individual, how are you to be the individual who is not driven by circumstances, who is not influenced by society, who is not controlled by the politician, and all the rest of it? How is such an individual to come into being? If that were your problem, how would you set about it? If you are interested in this, as you must be since you are supposed to be intelligent, supposed to be concerned with religious matters, with society, and so on, how will you tackle this problem? How will you be that individual? This is really a very important question because it is only such an individual who will find Reality, it is only such an individual who will find if there is God, or no God, it is only such an individual who will be free of time, and who will discover the Immeasurable. Others can talk about the Immeasurable, God, the Timeless and all the rest of it, but they only deal in words. What they say has no meaning because they are like so many parrots merely repeating what they have been told.

So our problem is the mind. The mind which is conditioned, which is shaped, which is the plaything of every influence, every culture, the mind which is the result of the past, burdened with innumerable memories, experiences—how is such a mind to free itself from all this and be a total individual? I say it is only possible when there is serious, earnest study of oneself—the self being not the *Atman* or some so-called higher self because those again are just words. I am talking of the self of everyday existence, the self that gets angry, the self that is ambitious, that gets hurt, that wants to be seen, that is very keen, that says, ' I must be secure ', ' I must consider my position ', and so on. That is the only self we have. The higher self, the super-*Atman* is only an ideology, a concept, an unreality; and it is no good going after unreality for that leads to delusion. I know all the sacred books talk about the super-*Atman*, whatever that is, and for the man who is caught in the daily self it is a marvellous escape. The more he speculates, the more he writes about it, the more religious he thinks he is. But I say that if you can go into the self which we all know, the self of everyday movement, then through that self-knowledge, through careful analysis, careful observation, you will find that you are capable of breaking away from all influences which condition thought.

Another thing is that thought, by the very thinking process, conditions itself.

Is it not so? Whatever thought you have affects the mind, and it is necessary to understand this. Whether the thought is good or bad, ugly or beautiful, subtle or cunning—whatever thought it be, it shapes the mind. So what is thinking? Thinking, surely, is reaction—the reaction of what you know. Knowledge reacts, and we call it thinking. Please observe it, Sir, and think it out; we will go into it again and again. If you are alert, aware of your own process of thinking, you will see that whatever you think has already shaped the mind; and a mind that is shaped by thought has ceased to be free, and therefore it is not a mind that is individual.

So self-knowledge is not a process of the continuity of thinking, but the diminishing, the ending of thinking. But you cannot end thinking by any trick, by denial, by control, by discipline, and so on. If you do, you are still caught in the field of thought. Thinking can only come to an end when you know the total content of the thinker; and so one begins to see how important it is to have self-knowledge. Most of us are satisfied with superficial self-knowledge, with scratching on the surface, the ordinary A, B, C of psychology; it is no good to read a few books on psychology, scratch a little, and say you know. That is merely applying to the mind what you have learnt. Therefore you must begin to enquire as to what is learning. Do you not see, Sir, the relationship between self-knowledge and learning? A mind that has self-knowledge is learning; whereas a mind that merely applies acquired knowledge to itself and thinks it is self-knowledge, is merely accumulating. A mind that accumulates can never learn. Please do not agree with me, but observe. Do you ever learn? Have you found out yet whether you learn anything, or whether you just accumulate information?

I said just now that without self-knowledge there is no individuality, and I have explained what I mean by individuality, the individual. I say that without self-knowledge there is no individual. You have heard that statement, and what is your reaction to it? You say, do you not?, 'What do you mean by that?'. That is, you say, 'explain and I will either agree or disagree with you'; and you say afterwards that you have learnt something—but is that learning? Is learning a matter of agreement or disagreement? Can you not enquire into that statement without agreement or disagreement? Surely you want to find out if that statement is false or true—not whether you agree or disagree. No one cares if you agree or disagree, but if you find out for yourself whether that statement has truth in it or not, then you are beginning to actually see, to learn.

So a mind that agrees or disagrees, that comes to a conclusion, is not capable of learning. That is, a specialized mind is never a creative mind. The mind that has accumulated, the mind that is steeped in knowledge, such a mind is incapable of learning. To learn there must be a freshness; there must be a mind that says, 'I do not know, but I am willing to learn. Show me'; and if there is no one to show, it begins to enquire of itself. It does not start from a fixed point and move to another fixed point. That is what we do, isn't it? We come to a conclusion and from that fixed point we think more and move to another conclusion. And this process we call learning. But if you observe you will see that you are tied to a post and merely move to another post; and I say that is not learning at all. Learning demands a mind that is willing to learn but not in order to add to itself. Because the moment you are engaged in adding to yourself you have ceased to learn. So self-knowledge is not a process of addition. What you are learning is about the self, about the ways of the mind. You are learning of its cunningness, its subtleties, its motives, its extraordinary capacities, its depth, its vastness; and to learn you must

come to it with enormous humility. A man who has accumulated knowledge can never know humility. He may talk about humility, he may quote about humility, but he has no sense of humility. The man who learns is essentially humble.

So we have this problem of bringing about the true individual. Such an individual cannot be created except through self-knowledge; and you have to learn about the self. There cannot be any condemnation of what you find and there cannot be any identification with what you find, for any identification, justification or condemnation is the result of accumulation; and therefore you cease to learn. Please do see the importance of this. It may sound very contradictory, but it is not. If you will observe you will see how necessary it is to learn, and to learn there must be a sense of complete humility, and there is no humility if there is condemnation of what you see in yourself. Similarly, if you see something good and identify yourself with that, then you cease to learn. So a mind that is capable of learning is the true individual mind, not the mind that has accumulated. At present we are all the time adding to our accumulations.

For instance, have you ever examined what experience is? Observe, Sirs, do not just listen to me but watch your mind and go into it as I am talking. When you say, 'I have had an experience', what do you mean by that? Experience means, does it not?, a sensation, a reaction which is recognizable. I recognize that I am having a pleasurable experience, or a painful one. I recognize it because I have had a similar experience before. So the previous experiences condition the present experience. It is not a fresh experience. If it is a new experience it is immediately recognized and translated and put into the old. So, every experience conditions the mind, because all experience is recognized by means of previous experience. So, experience is never a liberating factor.

While the whole world is developing technicians, specialists, with every thought shaped and conditioned, there is no possibility of anyone being an individual. The possibility of being an individual comes only when you begin to understand and learn about yourself, not through books because the self—what you are—cannot be understood through someone else. You have to observe it yourself, and you can observe it with clarity, with strength and purposive directiveness only in relationship. The way you behave, the way you talk, how you look at a flower, a tree, the way you speak to a servant, the movement of your hands, your eyes,—everything will show, if you are at all aware, how your mind works, and the mind is the self. It can invent the super-self or it can invent the hell, but it is still the mind.

So, unless the mind understands itself there is no freedom. Freedom cannot come by accumulation. You have to learn what an extraordinary thing the mind is. It is the most marvellous thing we have but we don't know how to use it; we only use it at certain levels, specialized self-centred levels. It is a magnificent instrument, a living thing of which we still know very little. We only know the superficial stretches, the thin layers of consciousness, but we do not know the total being of the mind, the extraordinary depths; and you cannot know it merely by speculating about it. You can only learn about it, and to learn you must give total attention. Attention is different from concentration. Concentration merely narrows the mind, but attention is a state in which everything *is*.

So, what is of importance for a religious man is not the repetition of what he has learnt from books or the experiences which his conditioning has projected, but his being concerned with the understanding of himself—without any delusion, without any warping, without any twist; to see things in himself as they are. And to see things as

they actually are is an enormous task. I do not know if you have ever done it. I do not know if you have ever observed anything without colouring it, without twisting it, without naming it. I suggest you try, for a change, to look at what you call greed, or envy, and see how difficult it is to look at it, because the very word 'greed', 'envy', carries with it a condemnatory significance. You may be a greedy man, an ambitious man, but to look at ambition, the feeling, the sensation, without condemning it, just to look at it requires, as you will see, extraordinary capacity.

All this is a part of self-knowledge, and without self-knowledge do what you will, reform, have every kind of revolution, super-leaders, super-politicians, you will never create a world in which the individual becomes a total being and so can influence society. So if you are interested in this, then we will go into it very, very seriously. But if you only want to go into it superficially please do not come; it is much better not to come. It is far better to have a few people who are really serious than many who are followers. What is necessary is earnestness, an earnest mind that begins to enquire within itself. Such a mind will find for itself that which is real.

October 22, 1958

II

TALK IN MADRAS

I think it would be good if we could —you and I—quietly by ourselves, as two human beings together, talk over our problems. I think we should get much further if we had that feeling than by thinking of this as an audience being addressed by a speaker. That is, if you and I could go into some corner, a quiet room and explore our problems, I think we would get very much further, but unfortunately that is not possible. There are too many people and time is very limited. So one resorts to a large audience, and invariably one has to generalize, and in the process of generalization the particularities, the details have to be omitted, naturally. But for most of us the generalities seem to have very little significance and the particular problem, the particular issue, the particular conflict seems all important. One forgets the wider, deeper issues because one is forcibly faced with one's own little everyday problems.

So in discussing, in talking together, I think we must bear in mind both these issues, not only the general but also the particular. The wider and deeper issues escape most of us, but without understanding these, the approach to the little problems, the petty trivialities, the everyday conflict will have very little meaning. I think we must see this very clearly right at the beginning, that if one would solve the everyday problems of existence, whatever they may be, one must first see the wider issues and then come to the detail. After all, the great painter, the great poet is one who sees the whole—who sees all the heavens, the blue skies, the radiant sunset, the tree, the fleeting bird—all at one glance; with one sweep he sees the whole thing. With the artist, the poet, there is an immediate, a direct communion with this whole marvellous world of beauty. Then he begins to paint, to write, to sculpt; he works it out in detail. If you and I could do the same, then we should be able to approach our problems—however contradictory, however conflicting, however disturbing—much more liberally, more wisely, with greater depth and colour, feeling. This is not mere romantic verbalization but actually it is so, and that is what I would like to talk about now and every time we get together. We must capture the whole and not be carried away by the detail, however pressing, immediate, anxious it may be. I think that is where the revolution begins. Please bear in mind that I am not talking as to a large

audience but that I am talking, if I may respectfully say so, to you, to each one. And I hope we can understand that first principle of the immediate and the fundamental issue.

After all, we have many problems, not only the individual, personal problems but also the collective problems, as starvation, war, peace, and the terrible politicians. I am using the word 'terrible' in the verbal sense and I am not condemning them. They are superficial people who talk of these problems as though they can solve the whole thing in a nutshell. And our own personal problems are the problems of relationship, of our job, of fulfilment and frustration, of fear, love, beauty, sex and so on.

Now, what happens with most of us is, that we try to solve these problems separately, each one by itself. That is, I have a problem of fear and I try to solve it. But I will never be able to solve it by itself because it is related to a very, very complex issue, to a wider field, and without understanding the deeper problem, merely to tackle the particular trouble—one corner of the field instead of the whole—only creates more problems. I hope I am making this point clear. If we can establish that,—you and I as two people in communication with each other—then I think we shall have resolved a great deal because, after all, understanding is that, is it not? What does it mean, to understand something? It means, does it not?, to grasp the significance of the thing totally. Otherwise there is no understanding, there is only intellection, merely a verbalization, the play of the mind. Without understanding the totality of your being, merely to take one layer of that being and try to solve it separately, in a water-tight compartment unrelated to the totality, only leads to further complications, further misery. If we can really understand that, really feel the truth of it, then we shall be able to find out how to tackle our individual, immediate problems.

After all, Sirs, it is like this. You never see the sky if you are looking through a window; you only see part of the sky, obviously. You must go outside to see the whole vast horizon, the limitless sky. But most of us view the sky through the window, and from such narrow, limited outlook we think we can solve not only one particular problem but all our problems. That is the curse of society, of all organizations. But if you can have that feeling of the necessity of the comprehension of the whole—whatever that whole is, and we will go into that—then the mind has already a different outlook, a different capacity.

If that is very clearly established between you and me, as two individuals, not as a listener and a talker, not as a *guru* and a disciple—all that nonsense is wiped away, at least so far as I am concerned—then we can proceed. So what is the issue, the wide, profound issue? If I can see the totality of it then I will be able to tackle the detail. Now I may put it into words, but the word is not the thing. The word 'sky' is not the sky, is it? The word 'door' is not the door. We must be very clear to differentiate between the word and the fact, the word and the thing itself. The word 'freedom' is not the state of freedom, and the word 'mind' is not the actual thing, which is really totally indescribable. So again, if you are very clear that the word is not the thing, then we can proceed with our communication. Because I want to convey something to you and you want to understand, but if you merely hold on to the words and not to the significance then there is a barrier in communication.

So, what is that thing which, being understood, being explored, having its significance fully grasped, will help us to unravel and resolve the detail? Surely, it is the mind, is it not? Now when I use that word 'mind', each one of you will interpret it differently according to your education, your

culture, your conditioning. When I use the word 'mind', obviously you must have a reaction to that word and that reaction depends upon your reading, your environmental influences, how much or how little you have thought about it, and so on. So what is the mind? If I can understand the workings of that extraordinary thing called the mind, the totality of it, the feeling, the nature, the amazing capacity of it, its profundity, width and quality then, whatever its reaction—which is merely the product of its culture, environment, education, reading, and so on—I can tackle it. So what we are going to do, if we can, is to explore this thing called the mind. But you cannot explore it, obviously, if you already have an idea about it. If you say 'the mind is *Atman*', it is finished. You have stopped all exploration, investigation, enquiry. Or if you are a Communist and say that the mind is merely the result of some influence, then also you are incapable of examining. It is very important to understand that if you approach a problem with a mind already made up, you have stopped investigating the problem and therefore prevented the understanding of the problem. The Socialist, the Capitalist, the Communist, who approaches the problem of starvation, does so with a system, a theory, and so what happens? He is incapable of making a further examination of the problem. Life does not stop. It is a movement, and if you approach it with a static mind you cannnot touch it. Again this is fairly clear, is it not?, so let us proceed.

When I use the word 'mind' I look at it without any conclusion, therefore I am capable of examining it, or rather, the mind, having no conclusion about itself, is capable of looking at itself. A mind that starts to think from a conclusion is not really thinking. It is asking an enormous thing, is it not?, for the mind to examine a problem without any conclusion. I do not know if you see this—that with most of us thinking starts from a conclusion, a conclusion that there is God or no God, reincarnation or no reincarnation, that the Communist system will save the world, or the Capitalist. We start from one conclusion and go to another, and this process of moving from conclusion to conclusion we call thinking; and if you observe it, it is not thinking at all. Thinking implies a constant moving, a constant examination, a constant awareness of the movement of thought, not a fixed point from which to go to another fixed point.

So we are going to find out what this extraordinary thing called the mind is, because that is the problem and nothing else. It is the mind that creates the problem; it is the thought, the conditioned mind, the mind that is petty, narrow, bigoted, which has created beliefs, ideas and knowledge and which is crippled by its own concepts, vanities, greeds, ambitions and frustrations. So it is the mind which has to be understood, and that mind is the 'me', that mind is the self—not some higher self. The mind invents the higher self and then says it is only a tool for the higher. Such thinking is absurd, immature. It is the mind which invents all these avenues of escape and then proceeds from there to assert.

So, we are going to find out what the mind is. Now you cannot find out from my description. I am going to talk about it, but if you merely recognize it through the description then you are not knowing the state of your own mind. I hope you understand this. Now, I say the state of the mind is beauty, and that without knowing beauty, without the full comprehension of the feeling of beauty, without having beauty, you will never understand the mind. I have made that statement and you have heard it. Then what happens? Your mind says: 'What is beauty?', does it not? Then you begin to argue with yourself, to find words so that through a definition you may feel the beauty. So you depend on words to

evoke a feeling, is that not so? I am enquiring what this extraordinary mind is, which is the product of time, the product of many thousands of years. Do not jump to the idea of reincarnation. The mind is the product of many yesterdays, is it not? It is the result of a thousand influences, it is the result of tradition, it is the result of habit, it is put together by various cultures. It knows despair and hope. It knows the past, it is the present and it creates the future. It has accumulated knowledge, the sciences of technology, of physics, of medicine and countless other pursuits; it is capable of extraordinary invention. It is also capable of enquiring beyond itself, of searching for freedom and breaking through its conditioning. It is all these things and much more. And if the mind is not aware of itself, of the extraordinary complexities, merely concentrating on any detail, on one particularity, will destroy the totality.

Please, I hope you are listening with care, because if you do not listen rightly you will go away and say, 'What on earth has he been talking about?'. But if you listen rightly, which is an art, you will already have discovered what an extraordinary thing the mind is. It is not a matter of finding it out afterwards, but in the very course of listening you are discovering this mind. There is all the difference between being told what an astounding thing the mind is and making the discovery for yourself. The two states are entirely different. When you say, 'I know hunger', you have directly experienced it; but the man who has never experienced hunger can also say, 'I know hunger'. The two states of 'knowing' are entirely different, the one is direct experience and the other is descriptive knowledge.

So, can you experience directly the quality of this amazingly complex mind, —the vastness of it, the immensity of it? It is not limited to a particularity, as the mind of a lawyer, Prime Minister or cook, but it is everything—the lawyer, the Prime Minister, the cook, the painter, the man who is frightened, jealous, anxious, ambitious, frustrated—it is all that. And it is the mind that is creating the problem, according to the environmental influences. Because of overpopulation in this country, because of the caste system, because of starvation and the rest of the business, the problem of employment has become immediate, important. And so the mind, this complex thing, because of pressure, because of the immediate demand, responds only at a certain level and hopes to solve the problem at that level. And the man who is not concerned with the immediate, immense problem of starvation, of war, escapes into some other form of immediate problem. But what is required is to investigate this whole totality of the mind. And to do that, what is essential is freedom, not authority. I think it is really very important to understand this, because it is authority which is destroying this unfortunate country. Do not say, 'Are not the other countries being destroyed too?'. They are. But you and I are concerned for the moment with what is here, and this country is idolatrous. There is, here, the worship of authority, and the worship of success, the big man. Look at the way you treat your cook and the way you treat the man who is successful, the cabinet-minister, the man who has knowledge, the saint, and all the rest of it. So you worship authority and therefore you are never free. Freedom is the first demand, not the last demand of a mind which says, 'I must find out, I must look, I must enquire'. For the mind to investigate itself, to investigate the problems of its own making, to investigate that which is beyond its own limitations, it must be free at the beginning not at the end. Now if you really feel that, if you see the necessity of it, there is an immediate revolution. Revolution is not the doing what you like, because you imagine you are free, but revolution is the seeing the necessity that the mind must be free.

Then it is capable of adjustment through freedom, not through slavery, not from authority. Am I making myself clear?

Let us look at it again. Because of over-population, over-organization, and common communication, because of the fear of losing a job, of not being up to the mark and because of all the pressures of modern civilization with its amazing technology, and the threat of war, hate and all that, naturally the mind is confused and so it seeks an authority—the authority of a Hitler, of the Prime Minister, the *guru*, the book or the Commissar. That is what you are doing and therefore you are authority-bound, idolatrous. You may not worship a statue, a thing made by the hand, but you worship the man who is successful, who knows much or has much. All that indicates an idolatrous mind which is essentially the mind crippled by an example, by the hero. The hero means the authority, and a mind that worships authority is incapable of understanding.

Now let us look at this extraordinary field of the mind, look at what it is capable of. The sputniks or the rockets —it is all the mind. It is the mind that slaughters, kills thousands because of its dogmas, as the churches and dictators have done. It is the mind that is afraid. It is the mind that says, 'I must know if there is a God or not'. And to understand this mind you must begin with freedom. But it is extremely difficult to be free because the mind which wants to be clear is at the same time afraid to be free. After all, most people want to be secure, secure in their relationships, secure in their jobs, secure in their ideas, in their professions, in their specialities, in their beliefs. Watch your own mind and see what is happening—you want to be secure and yet you know you must be free. So there is a contradiction going on. The mind which says there must be peace and yet creates and supports war is schizophrenic, in contradiction. In this country you talk about peace, non-violence and yet you are preparing for war. There is the mind that is peaceful and the mind that is violent, and so in the mind there is conflict.

So the first thing for all enquiry, for all new life, for all understanding and comprehension is freedom. But you do not demand freedom, you demand security. And the moment you want physical security you plan to create it; which means you establish various forms of authority, dictatorship, control, while at the same time you want freedom. So the conflict begins within the mind. But a mind which is aware of its conflict must find out which is of primary importance—freedom or security. After all, is there such a thing as security at all? You may want it, but is there such a thing? Events are showing that there is no such thing as security. Yet the mind clings to the idea. If the mind demands freedom first then security will follow, but if you seek security first you will never have freedom and so you will always have different forms of conflict, misery and sorrow. Surely all this is obvious?

So to understand the quality of the mind and its immensity, there must be freedom—freedom from all conditioning, from all conclusions—because it is only such a mind that is a young mind. And it is only the young mind that can move freely, investigate, be innocent.

Then, it seems to me, beyond freedom is the sense of appreciation of beauty. So few of us are aware of the things about us. The beauty of the night, the beauty of a face, of a smile, the beauty of the river and of the cloud radiant at sunset, the beauty of moonlight on water; we are so little aware of this extraordinary beauty because we are so insensitive. To be free, sensitivity is essential. But you cannot be free if you are crowded with knowledge. No mind is sensitive if it is burdened with knowledge.

And I think the other thing beyond freedom is—to use a word which unfortunately is connected with such absurd sentiment and wishy-washyness—love.

Love has nothing to do with sentiment. Love is hard, in the sense that it is crystal clear and what is clear can be hard. Love is not what you think of as love. That merely becomes a sentiment.

If we could understand, feel our way into this, we should see that freedom, beauty and love are the very essentials for discovery—not knowledge, not experience, not belief, not belonging to any organization. Not being anything is the beginning of freedom. So if you are capable of feeling, of going into this you will find, as you become aware, that you are not free, that you are bound to very many different things and that at the same time the mind hopes to be free. And you can see that the two are contradictory. So the mind has to investigate why it clings to anything. All this implies hard work. It is much more arduous than going to an office, than any physical labour, than all the sciences put together. Because the humble, intelligent mind is concerned with itself without being self-centred; therefore it has to be extraordinarily alert, aware, and that means real hard work every day, every hour, every minute. And because we are not willing to do that, we have dictatorships, politicians, *gurus*, presidents of societies and all the rest of the rubbish. This demands insistent work because freedom does not come easily. Everything impedes—your wife, your husband, your son, your neighbour, your Gods, your religions, your tradition. All these impede you but you have created them because you want security. And the mind that is seeking security can never find it. If you have watched a little in the world, you know there is no such thing as security. The wife dies, the husband dies, the son runs away; something happens. Life is not static, though we would like to make it so. No relationship is static because all life is movement. That is a thing to be grasped, the truth to be seen, felt, not something to be argued about. Then you will see, as you begin to investigate, that it is really a process of meditation. But do not be mesmerized by that word. To be aware of every thought, to know from what source it springs and what is its intention—that is a meditation. And to know the whole content of one thought reveals the whole process of the mind.

Now, if you can move from freedom, then you will discover the most extraordinary things of the mind, and then you will find that the mind itself is the total reality. It is not that there is a reality to which the mind goes, but the mind itself, that extraordinary thing, when there is no contradiction within itself, when there is no anxiety, no fear, no desire to be successful—then that mind itself is that which is Eternal, Unnamable. But to speculate about the Eternal without understanding the whole process of the mind is just childish play. It is an immature game which scholars—whom you worship—play. So it would be good if you and I could really go into this, without any dramatic heroism, without any spectacular rubbish, but as two human beings interested in solving the problems we have, which are also the problems of the world. The personal problem is not different from the world problem. So if you and I can go into it with humility, knowing our states, tentatively enquiring, then you will find that without your asking, without your inviting, there is That which is not controllable, which is not nameable, to which there is no path. Then only, as you begin to enquire, you will see how extraordinarily easily you will be able to solve your problems, including the problem of starvation which is so enormous. But you cannot tackle it if you have not understood the mind. So please, till we meet next time do watch your mind, go into it, not merely when you have nothing to do, but from the moment you get up to the moment you go to bed, from the moment you wake up until you go back to sleep. Watch as you talk to your servant, to your boss, your wife, your children, as

you see the bus conductor, the bus driver, watch as you look at the moon, the leaf, the sky. Then you will begin to find out what an extraordinary richness there is—a richness not in knowledge but in the nature of the mind itself. It is in the mind, also, that there is ignorance. The dispelling of ignorance is all-important, not the acquisition of knowledge. Because the dispelling of ignorance is negative while knowledge is positive. And a man who is capable of thinking negatively has the highest capacity for thinking. The mind which can dispel ignorance and not accumulate knowledge—such a mind is an innocent mind, and only the innocent mind can discover that which is beyond measure.

October 26, 1958

III

TALK IN MADRAS

I wonder what is the function, the meaning of a talk like this? It would be very interesting, I think, if one could ask oneself that question and find not a superficial answer, not a convenient answer but the deep, true response to a question of that kind. If we looked very deeply into ourselves I think we would find, almost invariably, that we want to get something. We come here to listen to somebody who has something to say because we think that perhaps it will help us, enlarge our comprehension, and so on. But I am wondering if that is the right purpose. I am asking myself—and I think you should ask yourselves also—whether one wants to be influenced to think in a certain way. Because I think if one starts with that intention—to get something, to be influenced—you and I will not meet; we will not be able to communicate with each other. I certainly do not want to influence you at all, in any manner, to think this way or that because I think that is immature, that is merely propaganda and we can leave that to the politicians, the Communist and the other brain-washers. I do not want to influence your thinking or your action one way or the other, and if you come with the intention of being influenced then you and I won't meet. But I think this talk will have a significance if we can find out why the mind allows itself to be influenced, and why our whole culture, society, environment, education is a series of influences all of which condition the mind. It is a fact, is it not?, that everything is influencing us—what we eat, what we read, the newspapers, cinemas, radio, political speeches, books—everything is influencing us consciously or unconsciously. We are being influenced much more unconsciously than consciously. The mind may quickly read through something because it is occupied with something else, but what you have read soaks in, seeps in and remains. This is also a form of propaganda, perfected advertising, so that your mind unconsciously conforms to a pattern of ideas, thoughts, suggestions. With all this we are fairly familiar.

Now why does this happen? Why is it invariably that the mind gets conditioned, shaped, and having been shaped, has then to be broken down? After all, that is what is happening; our entire culture, the whole challenge of life is met by that process. There is a conditioned state, then a challenge, then a response according to the conditioning and then a modification of our conditioning as a result of the challenge. That is what is actually happening in the world, is it not?

Please, as I said the other day, this is not just a talk. We are communicating, you and I, communing with each other, thinking aloud. It is not a matter of merely listening and then going home, agreeing or disagreeing. Understanding does not come through agreement or disagreement. One cannot agree or disagree about a fact; you can only

agree or be convinced if I am asserting something or giving an opinion. But what we are doing is actually examining a fact and we must be very clear that to examine a fact does not demand that you should agree or disagree with it.

It is a fact that the mind is influenced to an extraordinary extent, profoundly, is it not? Environmental, religious, social, cultural, climatic, dietetic influences condition the mind; the challenge comes to it and it responds according to its capacity. Its capacity is invariably limited, inadequate and therefore there is a conflict between the challenge and the response. And if the response is not adequate, full, deep, then the entity, in whom the culture, the race is embodied, gradually disappears. This is what has happened throughout history, and it is happening to all of us every day. So why is the mind a slave to environment, a slave to culture? Because a mind so conditioned must obviously be broken. That is, I cannot remain a Hindu, go to the temples, go to some saint, and so on; it becomes impossible because the movement of life is constantly breaking the patterns down. Every culture has been broken—the Roman, the Greek, it is a historical fact —because it can no longer respond to the challenge adequately. So they all go under. But our whole tendency is to conform to a culture and, having conformed, when the challenge comes I do not respond. I say I must remain a Hindu, or a Mussalman, a Christian, Catholic or Communist and so there is a continual battle of adjustment between myself and the challenge, myself and a new idea, myself and a new perception of what life is. This is what is actually happening, is it not? There is no argument about it, there is no opinion about it. This is actually happening now in India. The whole Western culture, all the things the West has brought here—parliamentarianism, militarism, scientific investigation and so on—these things have come, and they have brought a challenge. The West has imposed part of its culture upon Indian culture, and the Western being more potent, more dynamic, this culture is gradually going under. Though you may put on *namams*, do *puja*, carry on in the old way, the end of it is inevitable. The more dynamic destroys the weaker, and either we conform to the new pattern or we are destroyed. And what generally happens is that we are destroyed, because the other being stronger and more vital, conquers. That is precisely what is happening.

Now we want to find out why the mind allows itself to be influenced. Have you ever asked yourself this question? It is not a question of a good influence or a bad influence, but of any kind of influence; because, one can see that the mind is shaped by every thought, by every action and reaction. Whether the reaction is conscious or unconscious, the mind is being shaped; it is being conditioned by every influence around us. Now why is that? One can see the obvious fact that if you do not conform to the pattern of society, of a particular culture, you are broken by the society, the culture throws you out. You depend on the pattern for your livelihood, for your family, your marriage and all the rest of it. So I am afraid that if I do not conform, if I do not allow myself to be influenced, if I become a revolutionary, then I shall be outside the pale, regarded as a malcontent, a person who has no balance. So being afraid—of losing the job, of not having stability, security, a reasonable sense of well-being—the mind allows itself to be influenced, to conform. Again, this is an obvious fact, that through the fear of insecurity we conform. We have played this game all the time for centuries.

So I see that conformity, imitation, adjustment are absolutely necessary for so-called survival. But I also see very clearly that a mind that is only seeking survival can never be creative. Please, I hope you are following all this, not merely intellectually because words and

intellect are of no avail in this. It is the man who feels, however weakly, however tentatively, gropingly, that breaks through. So we are asking, in this world of adjustment, in this world of constant conformity, is there a mind that breaks through and is creatively revolutionary? I think it is a valid question and I hope that you are asking it. Must the mind always proceed in conformity, little by little breaking away and conforming, conforming and breaking away, endlessly? In that process there is no revolution at all and therefore there is no creative release. Or has the breaking through, nothing to do with adjustment? Please, I am thinking aloud. I feel that the release into the Unknown, from which there is a new outburst of creative thought—that release is not progressive. Technique is progressive, but not the new *élan*, the new creative release which discovers something fresh, unlimited. After all, the technician, the specialist, along whatever line, is never the creative person. He does not discover something entirely new. He may more and more perfect the technique in this and that, but it is only the really creative mind that can break through totally and really discover whether there is God, and so on. It is not the progressive, calculating, knowing mind, the technical mind, the specialized mind that can discover—and I am using the word discover in its enormous sense, not in a petty little sense of some new invention. This release, this discovery is what I am concerned with, and I think it means the really religious mind. The religious mind is not the phoney mind that goes to the temple, repeats and conforms. That is not religion at all. To me religion is the full perception of this progressive and immoral virtue, if I may use the term, which leads to mere respectability and pettiness of mind, from which there is no release. After all, if your mind is not precise, clear, clean, strong, vital, how can it break through all conditioning? A confused mind cannot possibly break through.

To break through, certain qualities are obviously necessary but do not let us give emphasis to those because if you can first see the necessity of breaking through then you will have the vitality to do so and at the same time you will establish the virtues—which will not be intellectual but actual.

Let us look at it again. I am asking myself: What is a true revolution? Because obviously the Communist revolution is not a revolution. It is a reaction. All the previous revolutions, all forms of religious revival are still nothing but reaction. The petty little mind has a reaction and we get very thrilled about it. To me that is not religion at all. Because, as you can see, such revolutions only throw up a new form of conditioning for the mind. Then what is true revolution? I don't know if this is an important question to you. I think it should be, if I may say so. Because the way we are going—little by little cultivating a few virtues, reforming a bit here and a bit there, reading a few sacred books, attending a few classes, meditating or praying every morning, repeating words—all this, to me, has no meaning at all. It is merely self-improvement or self-adjustment to a pattern. A religious mind cannot adjust to a pattern, so it is this breakthrough that is so important.

I wonder if we understand each other? Because I feel, if I may point it out, that if you can really listen to me, really listen, then you will see the breaking through for yourself. You will break through; you cannot help it. What is destructive of understanding is the positive assertion of opinion, and the positive assertion of opinion is all that we have, is it not? All the sacred books, all that the politicians say, all the things you believe are merely positive assertions of opinion, and a mind so filled is incapable of listening. It can argue, but argument, however logical, however sane, however correct in the realm of conformity

has no place when you want to find out about something entirely new. Therefore if you want to listen you cannot bring all that in. First you must listen, as you would listen to a piece of music. Later you can say you like it or do not like it but first you must be in a state of mind that is capable of reception. Such a mind says, 'I will listen to you, I will go into it, I will not argue, bring up all my opinions, experiences and knowledge and smother you with them, I will first listen'.

Now, if you can so listen, then I feel the thing is done. I don't know if you have ever listened to anybody. Actually we are always throwing up defences; we seldom listen. What I am saying is neither pleasant nor unpleasant so there need be no defence. I am just stating a fact; you will decide later if you like it or not but first you must listen. Propaganda and listening are entirely different processes. The propagandist, political or religious, does not want you to actually listen. They merely want to emphasize your prejudices, your opinions, your particular tendencies, and so on. I want you to listen with all your attention, and having listened, to bring to bear all your critical capacity, all your doubts, your enquiries, the whole vitality of your mind.

So I am asking you, what is this total revolution in the quality of the mind—which is not merely a shaping of the mind to a new series of ideas? Can you listen in such a way that you feel the quality of this revolution, which is not additive but a total breaking—through the environmental conditioning? I am doing my best to explain something which is very difficult to explain. It is like saying to a man: 'Listen, and keep quiet'. And to that he says: 'What am I listening to, and why should I keep quiet?' But it is only a mind that will keep very quiet—not with enforced quietness, not with a disciplined quietness—that can listen in order to understand. Such a mind is totally attentive without any compulsion.

What I am saying is this—that there is a revolution which is not a reaction, which is not additive in the sense that by adding many, many details of knowledge the whole problem will be resolved. By putting many spokes together you can never make a wheel; you must have the feeling, the perception of the wheel first and then the spokes are useful. So this break-through is not a matter of ideation, of breaking through one form of conditioning to another form of conditioning. You see, our thinking, if you examine it very closely, is a movement from the known to the known, is it not? Just watch your own mind. The known is the conclusion, the experience, what you have thought, the idea and so on, and you move from the known to the known. After all, the so-called religious person has his idea of what God is, what Truth is, what this or that is; he has moved from previous knowledge to the present knowledge and he calls it progress. All revolutions come about in this way also. Examining the facts of the known, reacting to them and creating a new pattern, is called a revolution, a new society, Utopia, but it is merely moving from the known to the known. With this process we are familiar.

Now the revolution I am talking of, or feeling my way into, is not this at all. It is the perception, the understanding of the *totality* of the known, and leaving it, not carrying it on. The mind, being aware of its own content, of its own store of knowledge, by its own self-critical capacity, seeing its own movement from the known to the known, from conclusion to conclusion—leaves it all and makes a jump, as it were, into the Unknown. But if you ask: "How am I to jump into the Unknown?', you have already stumped yourself, because then you are back in the pattern of wanting to know the way, the path, the method. There is no such thing. The moment you say what am I to do, what practice, what virtues, what action will bring about this jump, this break-through, you have merely made a

break-through into another known. You are again asking to be led from the known to the known. The moment you ask for a prescription for breaking through the known you have not left it. I say you must be fully aware of the known. You must be fully aware of the whole operation of the mind, know all its intricacies, the way it reacts, both the conscious and the unconscious which is hidden, concealed. If I know myself totally, completely, know all the tricks, the deceptions, the subtle manœuverings of the mind in order to be secure, to be this or that, when I know all that and yet I do not find any release—then the mind leaves it alone. Therefore self-knowledge is essential.

To break through, the mind must know the operations of itself like a mathematical problem. The real mathematician, I am sure, thinks of a problem most acutely, in detail, with profound enquiry he searches for a true way out, and he does not find it. So he leaves it, and suddenly, as he gets into a bus or as he walks, the whole thing is shown. But it is essential that I know this whole content of myself, why I think as I do, why I am influenced, what is the purpose of this extraordinary mind. I must enquire not intellectually but with feeling. There is verbal enquiry and there is enquiry with feeling. The verbal enquiry is mere curiosity or merely concerned with adjusting, conforming, changing. Such a mind is not a feeling mind. With most of us the intellect, the capacity for words is very strong. All our education, social upbringing, religious reading, religious dictums and disciplines, are only on the verbal level. I do not know if you have noticed it, but they have no feeling. As you read the Bible, the Gita or the Koran, they themselves are just paper with words printed on it, but you bring the feeling to these words, the words themselves have no feeling. So this enquiry into the whole process of the mind, requires not a verbal intellection but there must be a feeling with it.

I wonder, Sirs, if you have any feeling about anything? Have you any strong feeling about anything? Do please look at the question, play with it a little and you will see. Apart from the small feelings for self-improvement, self-interest, the petty little worries and hopes, have you any strong, vital feeling about anything? And if you have, how soon it is translated into petty action! Am I making myself clear? Unless you are passionate, with intense feeling, self-knowledge means nothing at all. Then self-knowledge is merely a further instrument for the exploitation of yourself and your neighbour. That is why it is very important to find out if you have feeling. Do please ask yourself seriously and earnestly, if you have a strong feeling about something—or are we all so dead, so respectable, so petty, so bourgeois that we never have a strong, burning feeling? See whether it is really vital or only petty. I know you get frightfully angry if your neighbour throws something over your wall, and occasionally you are a little passionate, sexually, but is that all? I mean passion in the sense of the total abandonment of oneself, because out of that comes true simplicity—not the calculated simplicity of the loin-cloth. So if the mind itself can be fully aware of itself, with the greatest of feeling, then you will see that you can let go, then you will see that you can break through. The feeling is in itself disciplinary, whereas all the so-called religious people have destroyed their feelings, disciplined their desires out of existence. Their Gods are cheap Gods to whom they come with nothing. But the mind with intense feeling, deep enquiry—not throttled feeling—will begin to create its own discipline. The mind which is confused, disorderly, influenced can never be a clear instrument to search itself out. Whereas the very intensity of the feeling of enquiry into yourself will release the conditioning, break the conditioning.

Unfortunately I am talking Greek because none of you has tried any of

this. You see, I am trying to say so much in one talk. What I want to say is this. The mind is conditioned, whether you recognize it or not. And must you go through all the layers of the conditioning, analyze it all, dissect it, or is there a way of breaking through right away? I think there is. I say that if you are aware that the mind is conditioned and if you are aware that a conditioned mind, whatever it does, whatever its Gods, rituals, ideations, virtues, is still limited, conditioned—then you will see that it can break through. But you must first grasp the totality of that, feel the whole implication of it without going into detail. You know it is like seeing the whole vast horizon, the beauty of it, the vitality, the purity, the distance and the nearness of it. The mere depth of feeling, when you are aware of it all, will act. But this is not a trick; this is not some mysterious experience or poetic imagination. If I can realize that my mind is petty, that my Gods are petty, my Gita, my Koran, my Bible is petty, the temples I build, the stupid images which have no meaning except the meaning the petty mind gives to them, if I realize without despair, without cynicism, that my whole life and thoughts are petty—then the very truth of that realization makes the mind completely still, completely quiet; and it is necessary to be quiet to break through. You can repeat some words and mesmerize yourself into quietness but you might just as well take tranquillizer pills. But when you see the vastness of your conditioning it is like seeing something enormously beautiful, a splendid sky. At the sight of itself, so completely conditioned, knowing itself so, the mind becomes totally still—not only the conscious mind but the unconscious also. Then you will find that creative release takes place; not because you want it but because that is the movement of Life.

October 29, 1958

IV

TALK IN MADRAS

There is a tendency, is there not?, to reduce most things to formulas and to try to live according to those formulas. We think that if we could find a right formula for education, for a good way of living and for understanding the beauties of the earth, we would solve our problems. A formula according to which we can live is what most of us are seeking, are we not?,—the good formula, the formula that is capable of adaptation, the formula that will stand the test of reason, of life. To me, any formula of that kind not only destroys the full significance of life and is irrelevant, but also makes a man most irresponsible and superficial. We think that by following a formula—for peace, for meditation, for discipline, for reaching a particular ideal, and so on—we become very responsible, very earnest, very serious. I very much question such a mentality because I feel that such a person is not really earnest; he is merely copying, following, ridden by authority. A follower, surely, is never an earnest person and it is only to the earnest that life reveals itself, not to the follower of a formula. Life is for the earnest, and the earnest one is not he who merely seeks an escape from conflict and sorrow, from the various problems, accidents and incidents of life. The earnest man has not a ready-made solution with which he approaches life's problems. The one who is really earnest is he who enquires, who tries to investigate for himself into the whole problems of existence and who does not merely live according to the ideas of some philosopher, psychologist or religious saviour. The moment you follow anybody you cease to be really earnest. But unfortunately all our tendencies, our education, our inward fears, the accidents of life, the sorrowful impacts, all these tend to harden the mind, and the mind which

has become hardened and which is then merely seeking a way out is not, I feel, an earnest mind.

It seems to me that it is very important to have the quality of earnestness, but without striving for it, if you know what I mean. You cannot strive to appreciate the beauty of a sunset; to appreciate the beauty of a sunset, what is required is a great deal of intelligence, of sensitivity, alert visual perception of trees, birds, clouds, nature including human beings and also oneself. You cannot suddenly decide to appreciate the lovely radiance of a cloud. It does not happen that way. To see the beauty of it, not merely visually but to have this whole sense of beauty—which is never static, which has no formula, which you cannot be educated to appreciate, requires hard work. You may read literature about it, read what the poets have written, see all the picture galleries, go to the museums, but to really *see* something and feel the loveliness of it requires an enormous amount of inward work.

In the same way, to be really earnest requires not a striving to be earnest, which is most silly, but it requires the understanding of one's own capacity, of one's own endeavours, of the significance of one's own activities and search. This means being aware of the words one uses, of one's feelings, gestures, observation of the gossip, and all that. To be aware in order to change these things, to correct them, is to make yourself even more impregnable to life. To look at a sunset and say 'I must be awfully serious to see the beauty of it' has no meaning, but if you watch and are aware of the beauty of a leaf on the roadside, the beauty of a passing face, and also the corruption, the ugliness, the sordidness, then with that sensitivity, if you look at the sunset it has a meaning, a depth, it has its own significance and is its own poem. In the same way I think earnestness is essential for any man and especially for one who is trying to find out what is true, what is the meaning of this existence. But unfortunately for most of us earnestness merely means frightful endeavour, great struggle, constantly trying to be serious when one is actually superficial.

I think this constant endeavour to be something, to become something, is the real cause of the destructiveness and the aging of the mind. Look how quickly we are aging, not only the people who are over 60 but also the young people. How old they are already, mentally! Very few sustain or maintain the quality of a mind that is young. I mean by young not the mind that merely wants to enjoy itself, to have a good time, but the mind that is uncontaminated, that is not scratched, warped, twisted by the accidents and incidents of life, a mind that is not worn out by struggle, by grief, by constant strivings. Surely it is necessary to have a young mind because the old mind is so full of the scars of memories that it cannot live, it cannot be earnest; it is a dead mind, a decided mind. A mind that has decided and lives according to its decisions is dead. But a young mind is always deciding anew, and a fresh mind does not burden itself with innumerable memories. A mind that carries no shadow of suffering, though it may pass through the valley of sorrow, remains unscratched. And one must have such a mind. It is obviously essential, because to such a mind there is life; not the life of superficiality, not the life of enjoyment—though it may also know enjoyment—not the life of getting, losing, gaining, being fretful, you know the whole business of our existence, burdened with knowledge.

Now one sees the necessity of it, surely. As I am talking you must feel that one must have this quality of a fresh, uncontaminated mind capable of real perception, of immediate perception, which I will go into presently. And seeing the necessity of it, we ask—how am I to get it, what examinations, what subjects have I to take, what meditation, what discipline should I

practise, what sacrifices must I make, in order to get it?—these are the questions that one asks. I do not think such a young mind is to be acquired. It is not a thing that you can purchase through endeavour, through sacrifice. There is no coin to it and it is not a marketable thing, but if you see the importance of it, the necessity of it, if you see the truth of it, then something else takes place and that is what I want to convey, if I can, in this talk. It is not a matter of how to get it because all the processes, all the forms of self-discipline, all the various ways in which the mind subjugates itself in order to get something, they all cultivate this mountain of memory which merely burdens the mind and makes it old, decrepit, useless. But if you can see the necessity of a fresh mind, if you can get the impact of the implications of it and not merely ask how to get it, then the process of thinking is entirely different, is it not? If you say, how am I to get it, then your whole approach is entirely different; then there is no instantaneous perception, no timeless understanding.

I wonder if we understand anything through time? Do I understand anything tomorrow, the day after tomorrow, a year later or ten years later? Is understanding a matter of time? Is seeing something as true, real, or is seeing something as false, a matter of time or of instant perception, the instant being out of time? It must have happened to you, surely, that you have seen something immediately. That sense of immediacy is out of time, time being yesterday, today and tomorrow. And can we not in the same way see the necessity, the urgency, and the extraordinary vitality of a young mind? I am not using that word 'young mind' as something which is in time. The young mind is out of time, it is innocent, fresh, and if you see the truth that there must be such a mind, then your whole approach to life is entirely different, is it not? Let me put it the other way around. Perhaps we can get at it differently.

Why does the mind grow old? It is old, is it not?, in the sense of getting decrepit, deteriorating, repeating itself, caught in habits, sexual habits, religious habits, job habits or various habits of ambition. The mind is so burdened with innumerable experiences and memories, so marred and scarred with sorrow that it cannot see anything freshly but is always translating what it sees in terms of its own memories, conclusions, formulas, always quoting; it is authority-bound, it is an old mind. You can see why it happens. All our education is merely the cultivation of memory; and there is this mass communication through journals, the radio, the television, there are the professors who read lectures and repeat the same thing over and over again till your brain soaks in what they have repeated and you vomit it up in an examination and get your degree and go on with the process—the job, the routine, the incessant repetition. Not only that but there is also our own inward struggle of ambition with its frustrations, the competition not only for jobs but for God, wanting to be near him, asking the quick road to him. All this constant striving, struggling, with the disappointments, sorrows, grief and unresolved problems are eating our hearts out, and on top of that we try to acquire so-called wisdom through books, which is all nonsense. We have the innumerable schools of wisdom, which again is sheer rubbish.

So, what is happening is that through pressure, through stress, through strain, our minds are being crowded, drowned by influence, by sorrow, consciously or unconsciously. If we are conscious of it we can try to brush it off, but the unconscious, the deep racial contradictions, the impressions from various cultures quarrelling with each other, the disappointments, all this, surely, is making the mind old. All these memories, and they are after all only

memories, are dulling the mind and as we grow older our memories take a deeper hold and we look back to the happy days or look forward to some future. So surely the major factor in this deterioration is this constant usage of the mind in the wrong direction. We are wearing down the mind, not using it.

So we have seen the major factors which are causing the mind to become dull, insensitive, impregnable to new ideas, new visions, a new quality. It is essentially a thing of time, and time is always in terms of the past, present and future, something limited. Is it not so? Can we go into it? It is really an extraordinary subject. There is chronological time—yesterday, today and tomorrow; your train goes at a certain time, and so on. Chronological time is not important, so let us leave it aside. Now what is time? Is there time to a mind that is unscathed? Is there time to a mind that has experienced but is out of it again? But there is time to a mind that has experienced and retained a memory based on pleasure or pain or whatever it is. The mind is, after all, by its very nature, its very construction, by its whole process of education, a product of time. All that you are, your mind, is the result of time in the sense that from your youth, from the moment you were born till now you have acquired, learnt, experienced, suffered, travelled, seen, had innumerable experiences, all in relation to time. And such a mind, being the result of time, always thinks in terms of duality, or along a particular direction as a specialized entity.

I hope you are listening to me not as to a talk to which you feel you must listen, however boring, but listening to see if your own mind is not working in the way described, using the speaker only as a sounding board, as a mirror in which to watch your own mind. Otherwise what is said has no meaning.

What we are trying to find out about is time. The mind is the result of time, of many yesterdays and the experiences, the shocks, the sorrows, the pleasures, the problems, the enjoyments, the things that one has learnt have been carried over to today and then again on to tomorrow, modified but continuing the same process. And such a mind, rooted in time, now asks, can I find something which is beyond the mind, is there the eternal, is there something which is timeless and, if there is, what is one to do? But the moment you say, what is one to do, you have already brought in the whole process of time. So we know now what time is, psychologically, inwardly. It is the sense of continuity, the sense of being, or not being, or of becoming. All becoming is of time, and that is all the mind knows.

Now is there a state, a living, an enquiry—whatever you like to call it—which is not the projection, the result of time, which is not within the shadow of time? Cannot the mind die to time and see something totally new, instantly? The dying to the past is the birth of the immediate present. The words ' immediate ' and ' present ' are not of time, though they both indicate a relation to time. When we say ' the present ', the mind immediately thinks of the past or the future; and when we say ' immediately ' or ' now ', it is again related either to the past or the future. But can one not think or rather feel a sense of the now, the immediate present, in such a way that the sense of the past and the future—all the things one has known, experienced—drop away like the leaves in autumn? For in that state the mind is fresh, timeless. But this means, does it not?, that the mind must be really free of all mass influence, of all inherited culture, of all tradition, of all the things it has known, experienced, rejoiced in. It means to break with it instantly, not progressively, for progressively is still in time.

Sirs, what we are talking about is one of the most difficult things. As I have said, truth is something that is seen not in time but from moment to moment.

It has no continuity, no abiding place. Wisdom cannot buy it and no experience can give it to you. You must die to everything you know—your Masters, your *gurus*, your wisdom, your societies, *everything*. For knowing is within the field of time. The young mind is not accumulative; it is the old mind that has accumulated and is accumulating. The old mind must die, and how is this to happen? And when I say 'how' I am not talking of a method. One sees, does one not?, that to understand anything it must be immediate or not at all. The immediate may be in the tomorrow but it must still be the immediate. I do not know if I am making myself clear because it is so subtle; it is not a thing to be put in black and white, not a thing to be made into a conclusion and stamped upon the mind.

Understanding is not of time. Perception is immediate. Perception of the full significance of sorrow, for instance, is immediate—not the explanation of sorrow, not the cause of sorrow. One can explain, show the cause, but the understanding of it, the feeling of it, the freedom from it is not a matter of time at all. Look, Sirs, for the greater part of our lives sorrow is our constant companion. We shed tears because we have not succeeded, or because we are *this* when we think we should be *that*. We are constantly frustrated, there is death, there is old age, there is disease, there is attachment to a person or to an idea. We know the innumerable avenues of sorrow, the small, petty little sorrows and the enormous grief. There is the constant beating we receive from the boss, the domination of the wife, the husband, and there is death. We all know what sorrow is—the deep wound which can never heal and which, if touched, makes us weep our hearts out. It is the lot of all of us—the young, the old, the powerful, the dictators, they all know this agony. Then the mind begins to analyse, to dissect, to establish certain sanctions, formulas, and it tries to carry out those denials, saying this is right and that is wrong, I must do this and I must not do that. And in that battle, frustration, misery, there is again everlasting conflict. It seems that whatever we touch brings this sorrow.

Now obviously, to be free from it, is not a matter of time. To wipe away the wound completely, not merely intellectually, verbally, but deeply, inwardly, is not a matter of time. All the conscious and unconscious wounds one has received through life—the insults, the flatteries, the memories that burden and crowd the mind, the longings and frustrations, hopes and despairs—these cannot be healed through time. They can be covered; you can put a lid on them, a wax layer, but they cannot be wiped away through time. If you try to do so, then you are back in formulas —reincarnation, what to do and what not to do—you are again caught in the same ugly business of struggle, everlasting despair and hope.

Obviously there must be a way out—to walk out of it, like shedding your clothes, never turning and looking back —like a cloud disappearing before a strong wind. I think there is such a way. But that way can never be found if you cling to the old, obviously. You must let it all go, not knowing the other. You understand me, Sirs? If you think you *know* the other way—how to wash the mind clean—then you are not letting go. Whereas if you do not know the other but see the falseness of time as a means of healing, as a means of liberating oneself from sorrow, if you see that the whole process of thinking in terms of memory is false, then your mind is not looking in any direction; therefore, being free, it is capable of seeing, perceiving, instantly.

I do not know if I am making myself clear. Let me put it differently. Have you ever tried dying to a pleasure? We want to die to sorrow but have you ever tried to die to any pleasure? Have you ever tried dying to a pleasure voluntarily, not forcibly? Ordinarily when

you die you don't want to; death comes and takes you away; it is not a voluntary act, except in suicide. But have you ever tried dying voluntarily, easily, felt that sense of the abandonment of pleasure? Obviously not! At present your ideals, your pleasures, your ambitions are the things which give so-called significance to life; but they have no significance at all. It is the *you* who is giving significance to them. Life is living, abundance, fullness, abandonment, not a sense of the 'I' having significance. That is mere intellection. If you experiment with dying to little things—that is good enough. Just to die to little pleasures,—with ease, with comfort, with a smile,—is enough, for then you will see that your mind is capable of dying to many things, dying to all memories. Machines are taking over the functions of memory—the computors—but the human mind is something more than a merely mechanical habit of association and memory. But it cannot be that something else, if it does not die to everything it knows.

Now to see the truth of all this a young mind is essential, a mind that is not merely functioning in the field of time. The young mind dies to everything. Can you see the truth of that immediately, feel the truth of it instantly? You may not see the whole extraordinary significance of it, the immense subtlety, the beauty of that dying, the richness of it, but even to listen to it sows the seed, and the significance of these words takes root—not only at the superficial, conscious level but right through all the unconscious.

So if you are able to listen in that way you will see that it is enough, in itself. You don't have to do a thing because the very act of listening fully is like a seed in the earth, in the womb—it has life and that goes on. So, can one see *now* that understanding is not a matter of time, that perception is not the result of a conclusion, an explanation? You can have a million subtle explanations of why you suffer, but the explanation of sorrow is not the ending of sorrow. But if you can see that sorrow can end, not in time but in dying to it—without any thought of reward, without any explanation—as you can die also to pleasure, then you will see that time has very little meaning to an earnest man. Then life is a thing to be lived in immediate fullness. I do not know if it has ever happened to you—to see a firefly and, in that, the whole universe of light, of truth, of beauty? This is not merely a romantic, poetic idea, but to feel that way means that the dross of memory has been washed away—which does not mean that you forget where you live, become loony. But the identification, the attachment, the crippling effect of experience upon which the mind lives, sustains itself, grows decrepit and deteriorates, all that is washed away. It must often have happened to you, Sirs, that you have been hurt by an insult, by something someone has done, your husband, your wife, or whoever it is. And can one not die to the wound, without reason, without calculation, without any need to forgive? In understanding there is no need for forgiveness. Can one not die to it totally, so that the thing is gone? If you are listening to me and not just being mesmerized, surely you must have seen already that the mind—which is put together by time—can die to itself.

Probably you have never experimented with this, but if you will do so, then you will see that all perception, all understanding is out of time, and that is liberation—the liberation from time. It is like love. Love is not of time. You do not say, 'I loved yesterday, or I will love tomorrow'. Love is timeless and when you so love there is no future or past. That which is full, complete, is not bound by time or separated by space. So if you have really heard this, just a little, it is enough. The seed, if it is true, will have its own momentum. All that the mind has to do is to keep clear of the debris. But even to listen requires a certain attention. Attention

is not of the mind; attention is love. After all, you give your whole heart and listen fully to somebody whom you love. Love is not of the mind and its quality is timeless.

We know none of these things, unfortunately, and so our mind rules. Our mind governs our conduct, our way of life, and so our behaviour is based merely on habit, on so-called morality. A merely moral mind will never know Truth. It is only the man who is sensitive, who is always losing, never accumulating, only such a man can understand and that understanding is out of time.

November 2, 1958

V

TALK IN MADRAS

I think it would be very interesting if we could find out for ourselves if there is any teaching at all and if there is a teacher. Most of us think we learn from life and we give a particular significance to life. We say we learn through the various experiences, incidents and accidents of life. We accumulate experiences and this accumulation further conditions our thinking and all future experience. So we say we learn from life and we give significance to life. The greater the significance we give it, the more rich we think our life is in pursuit of that significance. I do not know if you have noticed how most of us crave to give to life a significance; we say life must have a purpose, must have an end gain, otherwise what do we live for? These questions invariably arise, do they not?, from the desire to establish a fuller, deeper, wider significance. And also we say we learn from life, and this gathering is called knowledge or experience. So either we are satisfied with gathering knowledge, experience, and enriching that accumulation, or else we try to give significance to life. So we are always seeking a purpose, a significance, a meaning.

Now, is there a meaning to life at all, in the sense of a significance which we can grope after, and is there a teaching and a teacher in life at all? There is, of course, a teacher in the mechanical sense, in a school, for those who are seeking specializations, special techniques and specialized knowledge, such as mechanics. All such knowledge, surely, is a process of acquiring and storing up a technique and utilizing that memory for the purpose of a livelihood. But I am asking myself whether there is anything to be learnt from life, and if there is anyone who can teach me about life. Someone can teach me the mechanical process of living but I can also see that so long as we are accumulating knowledge we do not seem able to go beyond the limitations of that knowledge. Obviously we must have knowledge—know some mathematics, how to run cars, aeroplanes, how to do a job, and all the rest of it—and for that there must be teachers. But can there be 'teaching' apart from that? And if there is no teaching apart from that kind then what is the function of a talk like this? This is really quite an important question if you will put it to yourself. One can learn dancing, to play the violin, or how to read and write, how to fly a machine, how to go to the moon and all the rest of it and obviously for that, one must learn from somebody. But are we learning from this talk, and what do we mean by learning? If I say I am learning to drive a car, that is very simple,—I am accumulating knowledge and the more I drive the more expert I become, until without much thought I can drive. There knowledge is necessary. To apply a technique I must store up knowledge. So are we learning here, in that mechanical sense? Do you learn from the Gita or the Bible and what is it you learn? How to interpret or how to conform your life to what is said, is it not so? That is again mechanical. That is, you think that there

you might find a significance to life which means that life in itself has no meaning except for the significance you choose to give to it.

Please let me here remind you, if I may do so without boring you, that you are not just listening to a talk by someone else. We are journeying together, if we can, into the whole problem of living. I am not teaching you and you are not learning from me. All that business is too immature, puerile. But what we are trying to do, is really and actually to experience this enquiry into the whole process of learning and to discover if the mind can free itself from the limitation of knowledge and experience, or learn something which is beyond the field of knowledge. I will try and go into it a little because I want, if I can, to talk presently about what we mean by creation.

So, what do we mean by learning? Or is there no such thing at all apart from the mechanical learning? Surely there is no learning because one can see very clearly that all experience only conditions further experience; all experience makes the next experience mechanical. For instance, when one has had an experience of a sunset, of anger, of greed or this or that, that experience leaves a residue in the mind, does it not? The mind *is* that residue; it is not a separate thing, it is the mark of that experience. Then I immediately translate that experience in terms of previous experience. So every experience is translated, modified and given significance by the mind. All experience is really a mechanical process, the mind translating it according to its desires and memories, calling it pleasurable or painful, enriching or not enriching, sorrowful or beautiful.

So one can see that there is learning where mechanical things are concerned and one can also see that so-called learning from experience or from a teaching is again a mechanical conditioning of the mind. And is there any other form of learning? Can I learn anything from you otherwise than in those two categories? One can see, can one not?, that those two categories are mechanical; the learning from experience is a little more subtle but it is still within the field of habit, habit being memory. Then is there any other form of learning?

You are listening to me and I wonder why? Is it in the hope of learning something, to find a purpose in life, to clarify your problems or to enrich your memories? Or is it that without using that word learning we are both in a state of attention in which we are seeing things very clearly? I hope you understand what I mean. In that state of attention you do not learn—you are merely attentive. It is the mind which is not attentive that tries to learn, that wants to be taught, and this process merely cultivates memory. And then it becomes mechanical and establishes habits—habits of thought, habits of ideas, habits of values. So we want to find out what is this attention which is not accumulative because the moment the mind is the machine of accumulation it ceases to be attentive. Then it is merely functioning mechanically, which most of us want because it is much easier to live that way. It is like laying down rails and running on them for ever and ever because it is not disturbing. So our mind is always cultivating habits in order to be secure. In order to be secure we try to learn—from the teacher, the book, from this and that—and that learning is a process of establishing habits. If you watch your own mind, if you are aware of yourself you will see that this is so. We want to be secure in all circumstances—in our ideas, our jobs, our experiences, our emotional states, and so on. We want a permanency which means, actually, a continuity of habit. And is there any other form of learning, or is there only attention?

You see this question is important because they are doing extraordinary things, chemically, to our bodies. You can take various forms of pills—pills to

bring the mind to great attention, pills that make the mind extraordinarily alert, pills that stimulate an astonishing intensity of perception, of bright colours and tremendous effects. So chemically the mind can be made into whatever it wants. You can get into almost any state emotionally, or so-called spiritually, or with that extraordinary sense of alertness to everything about you. It is said that one can wipe away the unconscious too through a chemical process. These things are being done, and with the mind so controlled by chemistry—and you don't have to just accept my word for it—then where does this enquiry, this liberation, the search for something beyond the mind, the urge towards God, the Eternal—where does it all come in? If I can make my mind stop worrying through some pill, be extraordinarily attentive for the moment in which it is operating, surely I have solved a great many difficulties? I can produce various forms of experience that way, see visions, and so on.

So, knowing all this, one asks, is there such a thing as Eternity? Is there such a thing as Truth? Is there such a thing as being beyond the reaches of the habit-ridden mind? Because, you know, one can be made to believe anything; they have pills for that also. So beliefs, knowledge, experience, have very little meaning any more since you can be made to believe anything. Taking all this into consideration, looking at it all with a really profound enquiry, with a sense of wanting to find out, of feeling one's way into the unknown, is there any learning at all? Or is there only a state of attention which is not induced by any pill? You can make yourself attentive by a pill or by various means and it again becomes a habit.

So since mechanically you can remove conflict, get complete relaxation through a pill, then what is the function of the mind? Are we merely to live adjusting ourselves to our environment, going to our job and not getting worried because one has taken a pill? This is actually taking place. If the mind can be induced to have no worries, to be quiet, peaceful, silent, to forget the past, then what is the function of the mind? Is the mind to be merely a plaything of pills, not only pills from a bottle but the pills of habit, of memory, of experience? If one can break through all that, then what is the function of the mind?

Surely one can only ask that question when one *has* broken through, when you have, through self-knowledge and very careful observation, broken through. When you have thrown off certain habits of thought, certain attitudes and certain beliefs, even then the mind can be made more intense in that freedom by a pill. Knowing of all these extraordinary things which are going on in the chemical world in relation to the human organism, one naturally asks oneself if there is Reality, God or whatever it is, or is all that mere invention? Is it the mere desire of the mind to escape into some permanent, everlasting, irrefutable security? Because that is what most of us want—to be led to that state. And how is the mind to purge itself of all these ideas, these habits, these mechanical and chemical things and find out if there is truth? Can I learn to look at Reality and understand its significance, or can I not learn anything about it at all? Or can the mind only perceive Reality without being able to translate it into action? I do not know if I am making myself clear. I am afraid I am not.

You see I have been thinking a great deal about what is creation. When I say 'thinking', let us be clear about that. For most of us, thinking is merely reaction. Thought is merely the reaction of what you know; thought is the result of your experience, of your conditioning. So there is no thought which is free. But I use the word 'thinking' as meaning investigating. And I have been thinking what this creation is, which is not mere talent, gift or the ability to invent? What is this creative state without which the mind will

always be bound to a world of mechanics, of habits? Let me put it differently.

Our lives are mechanical, a movement from the known to the known, and in that there is no creation, there is no sense of that immense, immeasurable state which is beyond the reach of the mechanical mind. Without the awareness of that, without the perception of that, without being attentive to that, life must remain mechanical. So how is a mechanical mind to break through itself and realize, feel the other? Obviously all limitation must go, all thought must cease, because thought is merely the response of memory, the response of knowledge; it is still within the field of the known. So I see that thought must cease, the limitation must be broken through, there must be no sense of having a purpose, and the mind must be astonishingly active without being active *about* something. Because most of our minds are active *about* something. The mind must be extraordinarily attentive. I see that these things are necessary, essential and that they cannot be brought about through any inducement, through any pill, through any trick of belief, mode of conduct or way of virtue—which are all habit-forming.

So, how is the mind to be aware of all these mechanical habits and not be caught in them? How is the mind to purge itself of the known without any inducement? Sirs, you may not have put all these questions to yourself but I am putting them to you so that you can answer them for yourself. Because it is only such an enquiring mind that can perceive instantly, for a timeless second, that which is Immeasurable. It is there, always there, timelessly. But the mind can never find it because it only knows about learning, which is accumulation; it only knows habit, which is of time. And whatever it thinks is still within the field of time. So how is the mind to drop all this? I hope you understand what I am asking, Sirs, because unless this takes place, do what you will, have a perfect social state, a perfect welfare state, a perfect organization, it is like having a marvellous house without anything inside. And that is what we are becoming—good minds, healthy bodies, stimulated emotions, all controlled by pills, and not being able to go beyond that.

So, how is the mind to allow that thing to come to it? Obviously the mind cannot go to it. It must come, and how is it to come? You cannot invite it, you cannot make a habit of it, you cannot sacrifice yourself for it or make yourself into this or that to get it. It must come; and the ' how ', in the sense of by what conduct, by what path, by what system, by what process of thinking—is not the problem. You see, to put this question seriously to yourself, you must be aware, totally, of the full implications of the question. Knowing all the habits of the mind, knowing that you can do anything now with the mind through drugs which will have no after effects, then surely you see that such a mind, which has been influenced, cannot possibly receive that which has no measure, which is nameless? And yet without that other, it is like having a perfect body, a beautiful mechanical mind, which is but an empty shell. So how is that Unknown to come? You cannot induce it; you cannot buy it through any means. It is too vast, immeasurable and so fleeting that the mind cannot capture it. It cannot be held within the field of time.

Do please listen to this. How is the mind, which has established borders, frontiers, to break through those frontiers? How is the mind which functions only in the habits of knowledge, how is it to cease instantly, not in the future? I hope you are actually listening—not listening to learn something which you can think about when you get home, for then you will never discover. Because thinking about it in the future is merely to be caught in time again. But if you can listen now, very simply, then your mind will see for itself that the

very question contains its own answer. You do not have to seek an answer; the question is the answer.

Creation is something which the mind cannot use. It cannot use it to paint, or write a poem, or make an invention, or have visions. It is far beyond all that. The mind, on the instant, must be free for that extraordinary thing to take place.

So, Sirs, what is important is the state of full attention in which there is no border, no frontier, no limit. All concentration is based on limitation; but not attention. When there is that attention which is not induced in any way, then you will see that it is the Limitless. But it cannot be captured by the mind nor can the path of time lead you to it. Seeing all this—and there is much more to it—, seeing this whole extraordinary process of the mind, then all that the mind can do is, as in front of a magnificent mountain, as in front of anything that is really beautiful, to be wholly attentive, and verbally, intellectually, in thought, completely silent. It is in that state of attention that there is no question. Therefore that which has no time, is.

So, Sirs, that is why I feel so strongly that a revolution in the quality of the mind is necessary. Not merely a change of ideas, thoughts and beliefs but a revolution in the quality of the mind itself. This quality of the mind cannot be learnt, cannot be cultivated, can be seen only on the instant and forgotten on the instant, cannot be accumulated. But once the mind sees this quality, this revolution in itself, then it will never lose it. That is why it is very important not to be merely respectable, not to be petty, but to cease all this activity, to break away from this terrific weight of respectability—which does not mean to become disreputable. To break through everything, on the instant, so that the mind lives all the time in a state of non-continuity—that is full attention.

November 5, 1958

VI

TALK IN MADRAS

I think it would be worth while and interesting to go into the whole problem of the word, the symbol and the name. Words play a very important part in our lives. The symbol, the name has extraordinary significance for us, and perhaps if we could break through the significance by understanding the whole content of the mind, which is so filled with words, symbols and names, then perhaps we should be able to understand the whole process of thinking. Because I feel that if we do not know how to think rationally, sanely, with deep insight as well as with reason, our thinking will not lead us very far, and further, to go beyond reason, we must first know the whole process of reasoning. One cannot just skip it and say it is not important. One must know the root of reasoning. One must know what is the conditioning from which all reasoning takes place. I am not talking about verbal reasoning but the reasoning based on actual experience, actual living. If we can proceed from there, I think we can go very deeply into the investigation of the whole problem of what is the ' me ', and the whole field of thought.

But to go very deeply, I think we must begin with the word and see how extraordinarily effective a word is, and how we confuse the word and the meaning and the significance of our feelings. I feel it would be good if we could understand, each one of us, what an extraordinary importance words have, neurologically as well as physically, in the ways of our thought, the ways of our action, the way of our living. It seems to me that unless we can break through the barrier of words and free thought from words, we shall not be able to find out who the experiencer is, and if it is possible to free the mind from all experience. It sounds odd and crazy,

but we will see what it means as we go along.

I do not know if you are aware of the rôle words play in your life. First of all, we know that the word is not the thing. The word 'tree' is not the tree: that is obvious. And the word 'time' is not the whole field in which time, as yesterday, today and tomorrow, exists; time as distance, time as progress—the word is not all that. So we must be able to dissociate the word from the thing, and to dissociate the word from the feeling which the word evokes. I do not know if you have ever tried it yourself as an experiment—to dissociate a feeling from the word. Take the word 'love', and the actual feeling. Does the word awaken the feeling; or does the feeling come first and then the word, the symbol? Unless one has experimented very carefully with this for oneself, one's thinking will be very limited; one only functions upon the verbal level otherwise. So it seems to me that it is very important to see how the word, the name, the symbol gives shape to thought, because all words, symbols, names shape our thinking. The word 'India'—if you are an Indian and feel very sentimental about it, if you are nationalistic and all that nonsense—gives immediately an emotional surge; an undefined, sentimental, unrelated feeling is aroused by that word. It awakens in you the picture of India, the map, the country, the sea, the dirt, the squalor, the beauty of the mountains, the rich sunsets, and the division of the people, their callousness, the superstitions, the traditions,—the whole thing. Obviously the word arouses an extraordinary feeling. The word is not the feeling but you give significance to the word and it takes hold of you. The word 'Christ', the word 'Buddha', how immediately it has significance, neurologically and biologically. So too, the word 'meditation'. How, immediately on hearing it, the mind takes a posture, the mind assumes a certain attitude; that word reawakens certain memories from childhood, from what you have read, from tradition, and you at once have thoughts of what you must or must not do. So each word awakens and shapes the mind; the thought shapes the mind.

After all, that is the whole process of propaganda. Unless the mind is able to dissociate the word from the feeling and investigate the feeling freed from the word, you will ever be a slave to words; therefore you will be a slave also of tyranny, of propaganda, of all the religious rackets. Take the word '*guru*', what an extraordinary significance it has for you; at once you become reverential. I do not know if you have noticed it, but the word 'brahmin' to an anti-brahmin is something terrible; and the word 'Russian' implies at once a political belief. I am just indicating the extraordinary slavishness of the mind to the word.

Then the question is: Can the mind free itself from the word? And, is there thinking without the word, the symbol? After all, unless you are able to dissociate the word from the feeling you do not know what you are. Take the word '*Atman*'—that is a favourite word of all the religious, phoney people. By using that word they think they have solved everything. But to find out whether it is a fact, whether it has any reality, one must first be free of all the emotional significance we give to that word. Then you can investigate it; then you can think very sharply, and such thinking has significance.

So if the mind can dissociate the word from the feeling then the mind can investigate what it actually is. Is the the mind merely a series of words which we have accumulated, with all their significances—conscious as well as unconscious—or is the mind different from the word? Is there a mind, without the word? Is there a thought without the symbol? I do not know if you have ever thought along these lines but I would like to enquire into it very deeply with you, to see if the mind can be free

from the word and, when it is free from the word, what is the state of the mind? And, is the observer who examines the mind merely another series of words? And when thought is freed from the word, is there thinking? I do not know if I am making myself clear, but unless one goes into this very seriously—inwardly, deeply—, self-knowledge will have very little meaning.

So, what is the self?—bearing in mind what we have seen previously, that the word must be separated from the thought, the feeling. I think it is very important to go into this because if I do not know what I am, actually, if I do not know the source of my thought, why I act this way or that, why I have beliefs, ideals, ambitions, why I struggle ceaselessly, if I do not know the source and cause of all this, obviously whatever I think, whatever I do is merely an addition or a subtraction on the periphery. If the quality of the mind itself is to undergo a tremendous revolutionary change—the quality, not the layers, the thoughts, the activities but the quality of the mind itself—if there is to be a revolution at the very centre and not at the periphery, then I must understand all this, I must understand myself.

Obviously we must change, but not through environmental influences, not through slogans, not through propaganda or mechanistic devices conditioning the mind from outside. Because if the mind is to have within itself a new quality then the mind must understand all this, be aware not only of the conscious, everyday state, but also of the unconscious, where perhaps words have much more significance than in the conscious mind. For in the unconscious are stored up all the traditions, the racial inheritance, the years of thought, the conclusions, hopes and fears. To understand this extraordinary thing called the mind—which is infinitely capable and yet so petty, narrow, deadly—the mind must be aware of itself, of its own conditioning.

So, what is the mind? Let us begin, not with the mind but with the self which we say we must know. There must be self-knowledge, must there not?, there must be a total comprehension of oneself not merely a peripheral understanding of some immediate superficial response. I say there must be such a comprehension, and if we investigate very carefully the whole process of thinking and the verbal response, if we can go into it very deeply, then we will see that a revolution in the quality of the mind is immediate, immediate in the sense of being stripped of time. I hope you are following all this and not merely learning a few phrases to quote back to me when we start again. Because if you could seriously consider what is being said, not merely hear it but apply it in the sense of being aware through my description, of yourself, of how your own mind is working—then I think we shall be able to go very far.

So, what is this self which has such an extraordinary importance? Do not say that it is not important, that the only important thing is the Higher-Self, and all that nonsense. Because if it had no importance we would not be fighting for jobs, we would not be killing each other, we would not be ambitious, frustrated, unhappy, in this whole field of isolated agony and loneliness. So, Sirs, what is the 'me', the 'you'? Do not bother about how it began and where it will land, but actually, what are you now? A few possessions, a house, a bank-account if you have one, a name, a form, certain tendencies, a certain temperament, your fears, hopes, ambitions, achievements, some technical knowledge, the know-how for living in this world—you are all that, are you not? But you want to add to it that you are also something which you call the *Atman* or the Higher-Self, the eternal, the spiritual entity. But again that is in the field of thought, is it not? Since you can think about it, it is related to thought and therefore still within the field of time. I hope you understand.

this. One cannot think about something one does not know—the Immeasurable, the Timeless, can one? There is no measurement for it; it is outside the field of thought. One can speculate, spin a lot of theories about it, but theories are not actualities.

So what I can think about is related to time; it is not out of time. Surely this is fairly clear, is it not? Being a Hindu you can think about God because you have been told certain things. The Communist does not think about God because his symbol is the State, which is his God. So your God is the product of your own thinking and therefore not real. If you really feel that to be so, to be true, then your God has no meaning whatsoever. Then you can start to find out if there is a God or not. That is fun, that enquiry has vitality, depth, fullness, vigour; but just to repeat that there is God and go to the temple, or whatever you do, has no meaning; it is deadly, unreal, a devitalizing existence. As you know, this is what is happening in this poor, unfortunate country; we are dying to beauty, dying intellectually, artistically, morally, in every way, because we are living at the verbal level which has no meaning at all.

So the self is the 'me' with all its memories. There are the memories at the superficial, conscious level where we add techniques, modern science and so on, and below that is the unconscious with all the causations, the sexual urges, the perversions, fears, racial and family inheritance, the Gods, beliefs, ideals, the culture of centuries—all that is the 'me'.

Now, is that 'me' merely a word? Do you understand what I am asking, the meaning of my question? Say, you call yourself a Hindu, a Brahmin, a Christian, a Buddhist or whatever it is; is what you are merely a word, dissociated from your consciousness? Or does the word signify your consciousness? Or has the word Hindu, Brahmin, Buddhist, Christian no meaning at all? Are you not just aware of yourself as consciousness? Do you follow what I mean? I do not want to take more examples or we shall get lost; we must be able to think generally, abstractly, then we can come to the particular. If you can grasp the significance of the total statement then you can work out the details for yourself. After all, Sirs, we are not only the full, rich past coming into contact with the present—in which the western culture is imposing itself on the eastern—we are creating action. But is all this merely a series of words?

Let me put it differently. What is the instrument of your investigation? It is thought, obviously, is it not? When you say, I will look, I will investigate, what do you mean? Do you look verbally, using words all the time, or do you say to yourself, 'I know the danger of words, but I will just *look*'. Can you look without words? Probably this seems too abstract, but I don't think it is if you are following what I am saying. We say we want to investigate the 'me', to have self-knowledge, but obviously it is essential to find out what the instrument is with which we examine, investigate. Are you investigating yourself by means of a series of words or symbols? That is actually what you are doing. You have an idea of the self, a picture, a symbol of the self, and with another series of words you are investigating. But cannot the mind look at itself without any symbol, without any word? Can I free the mind from the word, from the thinking? Thinking is the response of memory, a series of words, is it not? There is in memory a kind of Bank of associations, and from that I respond. Take a very simple thing. I ask you something with which you are very familiar, such as where do you live, or what is your name. Your response is immediate because you are so familiar with the question and the answer; it is automatic. The mind does not need to set going the motion of thought; the response is instantaneous. But if I ask you a question a little more complex, there is a gap before you can respond.

In that gap is the process of thinking, investigating, which is memory taking time to find the reply. So the interval between a challenge and the response is time, and in that time thought is taking place. The greater the lag between the question and the answer the more the thought process is working. That is simple; you can experiment with yourself and see it happening. Whether the response is automatic or delayed, it is always the response from memory, from the Bank of words.

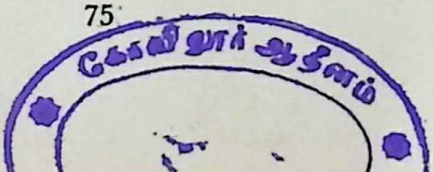
Now please do watch yourself as you listen. Because I am asking you now a question. When you think, what is taking place? Are you thinking in words, in symbols? And is there such a thing as thinking without words, without symbols? Is there such a state? You see I want to go into it further, more deeply, but I cannot if you are not following, going along with me.

I say to myself, 'Am I merely a collection of words?' For if I strip myself of name, of property, of certain things I may have, what am I? Have you ever gone into it? If you have ever gone into yourself, stripped yourself of your specialities, your knowledge, your ambitions, the hundreds of things that one has, what then are you? You must surely, in moments, have experienced that sense of complete isolation, loneliness. Now is that state merely verbal, is that acute loneliness merely verbal? Or is it actual? Please listen carefully. If it is *actual*, then is it possible to look at it, investigate it, without a word? It is possible, is it not? Then, if you have removed the word, is not investigation only, that state? Obviously, if you remove the word then the investigator is not somebody apart from that agony, that complete self-isolation. So there is no observer when the word is not used. I do not know if I am making myself clear. Let us take something closer, nearer. I am angry. At the moment of that intense adrenal flow into my blood when I am angry, there is no awareness or consciousness of a separate 'me' who is angry. There is only the state of anger. A second afterwards there is self-identification with that state, and then I say 'I am angry'. Now if you *do not* identify yourself with that state, if you free the mind from the word 'anger', what then? Does it continue? Sirs, I hope you are following this, if even only a little bit. I am not playing intellectual gymnastics, but if one can do this, it means an extraordinary, radical change in the quality of the mind.

The word 'anger' has great sociological and moral significance. The word itself is condemnatory. And that word you give to a feeling automatically, and so you never investigate the feeling itself. You are incapable of investigating it because you have already invested it with a verbal significance. So, can you free the mind from the word and look at the feeling? Is it anger that is there when you take away the word?

So we begin to see what an extraordinary significance the word has. If you have ever experienced loneliness, you will know the terror, the agony, the despair, the incommunicable state in which the mind finds itself. But if the mind can free itself from the word, then you are able to look at it, without verbalizing. Then your looking brings into being an entirely different state.

Seeing all this, what is the experiencer, the observer, the thinker, to whom experience, knowledge, is so important? What does that word 'experience' mean? Is it again only a word, or an actual state of experiencing in which there is no separate experiencer? I am afraid I am putting too many things into one basket all at once, but unless you go through all this very profoundly you will find that the experiencer always separates himself from the experience, and therefore the conflict between the two false things will always exist, which is the most destructive thing to the mind and the main cause of our deterioration. I am going on



quickly and I hope you will keep pace.

Is there experiencing without the experiencer? Obviously not. Unless I am aware that I am experiencing, there is no experiencer. When I separate myself from experience and am aware that I am experiencing, then I say I like this experience and I do not like that; this is pleasurable, that is not pleasurable. Then I seek the one and avoid the other. So my mind has divided itself, is in a state of contradiction, caught in the duality of pleasure and no pleasure, and I spend my life in that way everlastingly, until I die. So I want to find out if there is experiencing without the experiencer. That may sound crazy but it is not. Because I see that so long as I am conscious that I am experiencing, I divide it all up as pleasurable or painful and pursue the one and avoid the other, thereby creating endless conflict. I also see that conflict of any kind, outward or inward, is deadly to a mind that wants to be alert, healthy, vigorous, vital. So the question is, can there be experience without the experiencer? Which is the same question as: can there be thinking without the word? Please do not answer; it is not a question of agreeing or disagreeing; you have to go into it.

When I go into that question very deeply, I see that there can be a state of *experiencing* without the experiencer and in which there is no experience at all. This is not a state of insensitivity, of death, of a mind which has been anaesthetized, but the state of a mind which is completely awake, totally aware of itself because it has completely understood the whole content of itself and all the processes which I have described. When such a mind is totally comprehending itself and knows all the intricacies of itself, then you will find there is a state which is not experiencing at all. So long as there is awareness of an experience, there must be a division between the observer and the observed, and therefore conflict. So you have to find out whether there is such a thing as thinking without words, if there is an experiencing without the experiencer, and if there is a mind that is fully awake without experiencing, without knowing experience.

Now when the mind is not experiencing but is fully awake, such a mind alone can discover that which is beyond. But, you see, these are words. It is very interesting, what is taking place now. I want to communicate something to you, I want to tell you something, but I can only tell you something of which you know. I cannot tell you of something you do not know. I want to, but you only know the experiencer experiencing, with all the struggle. You do not know the state of experiencing only, without the experiencer translating the experience according to his memory. And you certainly do not know—though some of you may—the state where there is no experiencer at all. I want to tell you about it, but see the difficulty! There are no words to describe it; no symbols to cover it. For it, your holy books have no meaning; they are dead.

So I say that to go through all this profoundly in yourself, that alone brings a new quality to the mind, that alone is the true revolution. Then there is the creative mind; that is creation. So you see how important it is to have self-knowledge, not the platitude, but actual self-knowledge, not the verbal approach but the actual comprehension of the whole state of your being. If you go into it, you are bound to come to this point where you are able to think without the word, where there is an experiencing without the experiencer, where there is only a state, where there is no experience. How can something which is totally alive, which is Light, experience? To know of that, the whole problem of thinking must be gone into, and then you will see the extraordinary beauty of it, the depth, the riches that are really there. Such a mind does not need Gods, rituals, ceremonies, a country or books. To such a mind the whole

thing from beginning to end is a way of meditation, a way of living.

November 9, 1958

VII

TALK IN MADRAS

I think almost all serious people must have thought a great deal about the necessity of bringing about a radical change in the quality of the mind. We see, as things are in the world, that there is no fundamental alteration or change in the human mind. Of course, through pressure, economic and social, through various forms of religious fear, through new inventions and so on, there is change, but this change is always peripheral, on the outside, and obviously such change does not bring about a deep, radical change in the quality of the mind. You must have noticed that society always follows a pattern, certain formulas, in the same way as every individual follows certain concepts, ideals, always moving within the pattern. You must have noticed it not only in yourself and in society but in all our relationships, and you must have wondered how to bring about a deep, lasting, integrated change, so that the interaction between the outer and the inner does not bring about corruption. I do not mean anything mysterious by the 'inner'. It is the inner quality of the mind that I am talking about, not inward things which the mind imagines and speculates about. All society, all human existence is a matter of this inter-relationship between the outer and the inner which is constantly fluctuating and always modifying. And if I may, I would like to talk about the possibility of a radical change because I think it is very important. After all, we are social entities and we must live by action. Life is action. One cannot just sit and speculate, neither can one merely carry on with the corruption because, as we know, it only breeds contradiction within ourselves and everlasting torture and struggle.

So how is the mind to change? How is there to be a radical change in the total consciousness, not only on the upper levels of the mind but also at the deeper levels, and not along a set pattern? Following a pattern is not a change at all; it is merely a modified continuity of what has been. How is one to really change the quality, the substance of one's consciousness, totally? I do not know if you have thought about it, or are you merely concerned with outward changes which are brought about by every form of social and economic revolution, every new invention? If we are concerned with a total change of consciousness, of the quality of the mind, then I think we must think negatively because negative thinking is the highest form of thinking, not the so-called positive thinking. The positive is merely the pursuit of a formula, a conclusion and all such thinking is limited, conditioned.

I hope you are listening rather than just hearing because I want to go into something rather difficult, if I can, and I hope we shall be able to proceed with it together. But if you are merely hearing and not listening, then you will be caught at the verbal level and words then become over-significant. Words are only the means of communicating something. So I hope you are going to listen without any desire to understand mere ideas. I have no ideas because I think they are the most stupid things; they have no substance, no reality, they are just words. So I hope you are listening in the sense of trying to see the problem, just to *see* it, not to struggle to understand it or resolve it, but to *see* this extraordinary complex problem which we have—the problem of bringing about a total change in consciousness, in the mind.

As I was saying, negative thinking is the highest form of thinking. We never

think negatively; we think only positively. That is, we think from a conclusion to a conclusion, from a pattern to a pattern, from a system to a system. That I must be this, I must acquire some virtue, follow this or that path, do certain disciplines. The positive thinking is always in the grooves of our own conditioned thinking—I hope you are watching your own mind, your own thought—, and that way only leads to further limitation of the mind, to narrowness of the mind, to pettiness of action; it always strengthens the self-centred activity. Negative thinking is something entirely different, but it is not the opposite of positive thinking. If I can understand the limitations of positive thinking, which invariably leads to self-centred activity, if I can understand not only verbally, intellectually but as the whole process of human thinking, then there is a new awakening in negative thinking.

Most of us are attached to something —to property, to a person, an idea, a belief, an experience—are we not? You are attached to your family, your good name, your profession, your *guru*, to this and that. Now, this attachment invariably breeds suffering and conflict because the thing to which you are attached is constantly changing, obviously. But you do not want the change; you want to hold on to it permanently. So, being aware that attachment breeds sorrow, grief, pain, you try to cultivate detachment. Obviously both attachment and the cultivation of detachment are positive ways of thinking. Detachment is not the negation of attachment, it is merely attachment continued under a different verbal garb. The mental process is entirely the same, if you have ever noticed it. For instance, I am attached to my wife. In that there is pain, struggle, jealousy, frustration, and to escape from all that, I say I must be detached, I must love in an impersonal manner—whatever that may mean—I must love without limitation, and I try to cultivate detachment. But the centre of my activity in attachment or detachment is exactly the same thing. So, our thinking which we call positive is a conflict of the opposites or an endeavour to escape into a synthesis which again creates an opposite. Take Communism, it is the antithesis of Capitalism, and eventually through struggle the Communists hope to create a synthesis, but because it is born of the conflict of opposites that synthesis is going to create another antithesis. And this process is what we call positive thinking, not only outwardly, socially, but inwardly also.

Now if one understands the total process of all this, not only intellectually but actually, then we will see that a new way of thinking comes into being. It is a negative process unrelated to the positive. The positive way of thinking leads to immaturity, to a mind that is conditioned, shaped, and that is exactly what is happening with all of us. When you say you want to be happy, you want Truth, God, to create a different world, it is always in terms of the positive, which is to follow a system that will produce the desired result, and the result is always the known and it becomes again the cause. Cause and effect are not two different things. The effect of today will be the cause of tomorrow. There is no cause, isolated, which produces an effect; they are inter-related. There is no such thing as a law of cause and effect, which means that there is really no such thing as what we call karma. To us, karma means a result with a previous cause, but in the interval between the effect and the cause there has been time. In that time there has been a tremendous lot of change and therefore the effect is never the same. And the effect is going to produce another cause which will never be merely the result of the effect. Do not say, 'I do not believe in karma', that is not the point at all. Karma means, very simply, action and the result, with its further cause. Sow a mango seed and it is bound to produce a mango

tree—but the human mind is not like that. The human mind is capable of transformation within itself, immediate comprehension, which is a breaking away from the cause, always.

So negative thinking is not thinking in terms of patterns because patterns imply a cause which will produce a result which the mind can manipulate, control and change. With that process we are all very familiar. What I am trying to convey is a negative thinking which has no causation. This may all sound too absurd, but we will go into it and you will see. We will approach it differently.

Most of us are discontented, are we not? We are discontented with our job, with our wife, husband, children, neighbours, society or whatever it is. I want position, I want money, I want love. We know all this. Now discontent *with* something is positive; but discontent, *in itself*, is negative. I will explain. When we are discontented, what is actually taking place? If I am discontented with my job, with myself, what is happening? I want to find contentment, through this or through that. So the discontent is canalized until it finds something which will be satisfactory, and then it fades away. That is what we call positive action,—to find something which will make us happy. But without the flame of real discontent—not discontent *with* something—life has no meaning. You may have a marvellous job, an extraordinary brain, get degrees and be able to discuss, quote, but your discontent has merely taken the shape of cleverness, and there you are completely sterile. You started with discontent, and at school perhaps you were very good, but as you grew, that discontent became stratified into cleverness or into some form of technique, and there you are satisfied because you feel you have capacity and can function. That again is positive thinking. Whereas negative thinking is just to be in a state of discontent, and such a mind is a very disturbed mind. It is not satisfied and it is not seeking satisfaction because it sees that satisfaction leads only to that positive action which we all seek. To find a way to be satisfied everlastingly means to be dead. And that is what you want; you call it peace of mind and say, 'for God's sake give me some corner in this universe where I can die peacefully'. So the positive action leads always to death. If you can see that, then you will see that a negative way of thinking is taking place. Therefore the negative way of thinking never starts with a conclusion, because one sees where conclusions lead.

So the negative way of thinking is the maintenance, the sustenance of the quality that is discontent—discontent in itself, not *with* something. Please do not get caught at the verbal level but see the significance of this. But we must understand that positive thinking is conditioned thinking and that there is no change in that; there is modification but no radical transformation. Radical transformation is only in the negative thinking, as we saw in relation to attachment and to discontent. This positive thinking leads only to a dull mind, an insensitive mind, a mind that is not capable of reception, a mind that thinks only in terms of its own security —either the security of the individual or of the family, group or race, which you can observe very clearly in world politics.

After all, this earth is ours, yours and mine. This earth which is so marvellous, so beautiful, so rich, is ours to live on happily, without all this fragmentation, without being broken up into different fields called England, Germany, Russia, India. Yet we are battling to keep up the separation. Nobody thinks of this whole world as ours, nobody says, 'let us do something together about it'. Instead, we have this fragmentary way of thinking which we call positive, or we pursue some idea of internationalism, which is equally silly. If I can see that, then there is a different approach, a different feeling

of the mind, whether it be the Russian or the German or whatever mind it is. Then there is no such thing as the nonsense of patriotism; there is the love of the earth—not your earth and my earth, you cultivating your little field and I cultivating mine, and quarrelling over it, but it is *our* earth.

Now when we see that this positive way of thinking is destructive, then the negative way comes into being. To think negatively there must be sensitivity, sensitivity both to the beautiful and to the ugly. The man who is pursuing what he calls the beautiful and avoiding the ugly, is not sensitive. The man who pursues virtue without understanding that which is not virtuous, merely avoiding it, is invariably insensitive. Please think this out with me, feel it out and you will see. So appreciation of the beauty of a tree, a leaf, the reflection on still waters, is not sensitivity if you are not also aware of the squalor, the dirt, the way you eat, the way you talk, the way you think, the way of your behaviour.

Under this tree it is very beautiful, very quiet, there is lovely shade and light, and just outside there is that filthy village with all the squalor and dirt and the unfortunate human beings who live there but you are not aware of it. So we are always wanting beauty, truth and God and avoiding the other, and that pursuit is the positive and leads to insensitivity, if we are not aware of the other. And the positive way of erecting buildings for dances, having special schools for dancing, all that business becomes a personal racket, satisfying to the mind that is only thinking positively. Creation is not positive, ever. Creation is the state of mind in which there is no positive action as we know it.

So, radical transformation takes place in the mind only when there is this negative thinking. As I said the other day, the thinking that we know of is always in words or symbols. I do not know if you have noticed that there is thinking without words but that thinking is still the result of the positive word. I will explain. You always think in words, symbols, do you not? Please look. The word, the symbol becomes very important to thought. It is the basis of all our thinking; there is association through memory and the memory is a picture, a word, and from that we proceed to think, again in symbols, words. That is all we know, and also if you are very alert, aware, you can see that there is thinking without the word, without the symbol. I am not going to give an example because then you will get lost, so please capture the significance, for negative thinking is not related to thought-with-the-word. Unless you see this you will not see what follows. I am thinking aloud; I have not worked it out at home and then come here to speak it out. So please see this, not merely verbally or speculatively but actually experience that thought functions in words, in symbols and also that thought functions without the word and the symbol. Both these are positive ways of thinking because they are still in the realm of the opposites. Let me put it differently.

You must have watched your mind how vagrant it is, how it wanders all over the place, one thought pursuing another. When you try to examine one thought, another comes in. So the mind is full of this movement, the agitation of thought. The mind is always occupied with thought. Thought is the instrument of the mind; so the mind is never still. Do not at once say, 'How am I to make the mind still?' That is all too immature, stupid, because it means again a positive following of some pattern. So, realizing the incessant activity of the thought-producing mechanism, through memory, through association, being aware of that, cannot the mind empty itself of this mechanism? Do not ask how, just listen, because understanding is instantaneous, it is not a process which will ultimately get you a mind emptied of thought. If

you see the positive, destructive way, —of the mind's activity of producing thought and being controlled by it and then trying to empty the mind—if you can see the falseness or the truth of it, then you will also see that the mind can empty itself of itself, of its limitations, of its ego-centricity, of its self-centred activities. Please go with me a little.

The mind is perpetually active, producing and controlling thought. It realizes that, and says, 'I must be quiet'; but that generally means quiet through control, which is again positive, destructive and limiting. But you can see if you go a little further that the mind *can* be emptied of thought, can free itself from the past, not be burdened by the past. It does not mean that memories are not there but they do not shape or control the mind. Now all that is still positive thinking. If you see the falseness of it, the mind will invariably go further, which is, the mind then is not the slave of thought but it can think what it wants. I do not know how to put this. As I said, I am thinking aloud with you and you will have to excuse me if I try different ways of putting it.

I do not know if you have ever tried to think without being a slave to thought. With most of us the mind is a slave to thought, it pursues thought, contradictory thought and all the rest of it. If you perceive that and empty the mind, it can then think, freed from thoughts associated with memory; and if you go further into it, you will see that the mind which is free—not in the sense of the opposite of slavery, but free in itself —then that mind, emptied of memory, can think in a negative way. Then you will see that the mind, being completely empty of systems, formulas, speculations, thoughts associated with memory, experiences and so on, can perceive that there is a state in which there is action in this world, not from fullness but from emptiness.

You see we are acting now with full minds, over-crowded minds, minds that are incessantly active, in contradiction, struggling, adjusting, ambitious, envious, jealous, brutal or gentle and so on. You follow? We are acting on that level. The mind, being full, acts. That action can never produce a new mind, a new quality of mind, a fresh mind, an innocent mind—and it is only such an innocent, fresh mind that can create, that is in a state of creation. The mind sees that, and if the mind can empty itself, then the action that is born out of emptiness is the true positive action, not the other. That is the only true, positive, creative action, because it is born out of emptiness. If you have done any painting, written a poem, a song, you will find the deep feeling comes out of nothingness. But a mind that is crowded can never feel that nothingness and can therefore never be sensitive.

One sees that there can be a radical change in the quality of the mind, which is absolutely necessary now because the present society is a dead society, reforming itself through various forms of anaesthesia and pumping activity into itself. If you as an individual are to change fundamentally, radically, deeply—and therefore change society—then this whole thing that I have described must take place. Then beauty has quite a different significance, as has ugliness, because beauty is not the opposite of the ugly. An ugly face can be beautiful. But such beauty is not conceived by the mind that has avoided ugliness.

So if you have really listened and do not try to do anything about it—because whatever you do will be so-called positive and therefore destructive—then it is enough. It is to see something lovely and leave it alone, not try to capture it, not take it home and smother it by thought.

If you have seen for yourself, not through my persuasiveness, not through my words, my influence, if you have felt the beauty, the extraordinary quality of the mind that is empty, then from that emptiness there is a new birth.

It is this new birth which is needed, not the going back to Mahabharata,

Ramayana, Marx or Engels, or revivalism. The mind that is really creative is the empty mind, not the blank mind or the mind that merely wishes to be creative. It is only the empty mind that can understand this whole thing—the extraordinary process of thought and thought emptying itself of its own impetus. Then you will see that there is a radical, deep change which is not brought about by influence, circumstances, culture or society. It is that mind which will create a new society. And the moment it creates a new society, that society is already in corruption. All societies are in corruption because that which is created is ever dying. Therefore, recognizing that no society, no tradition, no knowledge is permanent, we can see that the mind which is empty is creative, is in a state of creation.

November 12, 1958

VIII

TALK IN MADRAS

It seems to me that most of us are so desirous of being intellectually clever, getting to be so technically trained—which is all a cultivation of the mechanical habit of the mind—that religion plays a very superficial part in our lives. But however clever, however erudite, however capable in the expression of his ideas a man may be, he is never really satisfied with his own cleverness and he invariably turns to something he thinks is deeper; he begins to enquire, to search because his intellect obviously does not satisfy him wholly. So he turns to religion. Either he becomes a Catholic, where he finds safety, where his intellect can no longer tear things apart or he turns to some form of Buddhism or Hinduism or what you will. This is what is actually happening right throughout the world. Religion, being thought of as something mysterious and having a quality of 'otherness' about it, the intellectual seeks to take shelter in that 'otherness' and is satisfied by the belief. And for the rest of us who are not highly intellectual, though we may be very clever verbally, which perhaps is the same thing, religion implies tradition or a revivalism, attending certain ceremonies, going to churches, going to temples, and so on. Being able to quote a lot of platitudes which really have no meaning, gives us a feeling of religiosity. But surely Reality, Truth, or whatever it be, is not to be caught through any of these methods nor by a petty mind, however clever it is. Because a petty mind, whatever its activities, whatever its Gods, whatever its virtues, visions, formulas, conceptions and speculations, must invariably remain petty, small, narrow, limited. I think that is fairly obvious though one may not admit it to oneself. Actually it is a fact that a small mind cannot see beyond the limits of its own frontiers; it cannot go beyond the frontiers of recognition.

So, living within the field of recognition,—which I will go into presently—our Gods, our realities are always within the time limitation, always something to be achieved through various forms of discipline, control, suppression or sublimation. I do not know if you have noticed how your own mind operates. If you have you are bound to have observed how extraordinarily limited the mind is. You may be a technical expert, a high-ranking executive, a bank manager or a clerk, but behind the facade of technical knowledge there is a vast field of discontent. And this discontent soon takes the form of seeking to become very religious, sanctimonious or tearful; and such a mind being petty, small, narrow, limited, obviously its expression, its search for God, for Truth is very, very limited. If you ask the savage or the primitive man what God is, he will express it in very limited, narrow terms, such as the worship of the elements. And if you go higher in

the scale of so-called civilization, culture you will find man's Gods are equally limited, based on what he has been told or what his little field of search has revealed. So the petty mind always functions within the field of its own recognition. Is not that so with most of us? Our virtues are standardized, our norms are defined, our activities respectable, our whole outlook is limited to the recognized and the respected. If you watch your own mind—and I am not insulting you by saying you have a petty mind—you will see that it functions only within the frontiers of recognition, that which you can recognize. It expresses simplicity in terms of the loin-cloth; its passions, affections, hates, its drive and power are always recognizable, associated with what is considered respectable by the majority. Is it not so? If you watch yourself you will see that you are always functioning within the field, the frontiers, the barriers of recognition and so always within the realm of time. Our Gods, our virtues, our loves, struggles, aspiration and goodness are all very limited and narrow.

Now most of us are unwilling to see that. We either blame society or our education or say that circumstances have forced us to be as we are and we refuse to acknowledge honestly to ourselves that our own mind is petty. But a mind that functions only within the field of time, that is, the yesterday, today and tomorrow is obviously a petty mind. Whether the 'yesterday' travels backwards indefinitely or the 'tomorrow' travels forward indefinitely or the 'to-day' be limited to the present,—it is all within the field of time and therefore very narrow. The man who wants to become the manager, the boss, the whole process of seeking power, the ambition, however seemingly noble, extensive, ideological,—all this is within the field of time and therefore petty.

Please do listen to all this and not merely hear it intellectually and casually agree or disagree or rationalize it away. Because if you actually listen, you will see the workings of your own mind like the ticking of a clock; you can hear it, see it, observe it if you are sensitive enough to feel the motion, the action of your own mind. It is a fact, whether one acknowledges it to oneself or not, that we try to modify ourselves, recreate society, bring about some revival or pursue some new set of ideas but always within that recognizable field of the mind. Our Masters, our *gurus*, our visions are all recognizable and therefore there is nothing new. That which you recognize can never be new. Whatever you recognize you have already known. And that which is known has already been established in the past, which is memory, which is of time, and therefore it is the old.

So, the very serious man who really wants to understand this whole problem of existence, must obviously put the question to himself as to how to break this barrier, which is not only of the conscious mind but of the hidden, deeper layers of consciousness which again, if examined very deeply, is still within the field of time and recognition. I am using the word 'recognition' in its very simplest form. I recognize you because I have met you previously, otherwise, obviously, I would not know you. I am using the word in that sense.

To the petty mind,—even though it be intellectual and therefore functioning more cleverly within the field of recognition—to the petty mind there is nothing new. It functions always within the known, even though it calls it the future. All the social workers, the reformers, the seekers of a Utopia, the Communists, anti-Communists, Socialists, Capitalists, they are all working within the field of recognition, in the field of the norm they have established, which is always based on time. So none of them can bring about a true revolution. A fundamental revolution means something totally new, and we need such a revolution because all other

forms of revolution—economic, social or religious—have failed. They are all really only the antithesis of what has been, a reaction from what has been.

So, seeing this extraordinary process of the mind in ourselves, and in the intellectual people, in the visionaries, in the social workers, and in the so-called saints, we must have asked ourselves how to break this narrow, petty, traditional mind. The scientific mind is also a traditional mind and functions in the field of recognition. The scientist is not going to bring about a revolution; he will invent new methods or ways of living but they will only create new circumstances to which the mind must adjust itself, and therefore it is not a revolution. You can use refrigerators, fly in a jet or go to the moon, but the mind is still petty, narrow.

Seeing all this and being aware of this whole process, how is the mind to break through, break right away from the pettiness? I do not know if you have ever asked yourself that question. And when you do, how do you reply, what is your response? If you are not too bored with the question, if you really want to find an answer as you want to find food when you are hungry, then how do you go about it? Surely, to break anything, to bring about radical action there must be passion. Feeling strongly about something brings its own action, does it not? If I felt strongly about the squalor in the streets, the dirt, if I felt urgently, intensely about it, I would do something. I would create an organization which will do something about it. I would not sit down and intellectually rationalize the squalor and leave it to somebody else to tackle. If one feels something deeply one acts, does one not? But unfortunately we have disciplined our feelings. We have been told for centuries that desire is wrong, that it leads to sorrow, that one must be free of desire and then one will find God; a dead God, generally. Whatever it is you find, obviously a dead mind will find nothing worth finding. It is only a living mind that will find.

For centuries people have said: destroy, control, shape, subjugate desire; and society—which after all is only the interaction between individuals—has helped to maintain and sustain the suppression of all feelings. You dare not have strong feelings because if you have a very strong feeling you may do something vital, you may be a dangerous entity, a dangerous citizen. So you begin to suppress, control, shape your feelings to the edicts of society or else you try to sublimate, that is, try to find some way of escaping from the violent tortures of strong feeling. This is what we do, is it not? So, gradually we destroy all feeling except the very, very superficial feelings of a little sex, earning a livelihood for the family, for the very narrow circle, and so on. So our minds, which are petty, reduce all feelings to the same level, and yet without passion —I use that word because, though you may not like it, I think it is the right word—without passion you cannot do anything vital.

What does that word passion mean? I would like to go into it because I think it is very important. Most people, here and elsewhere, though they are frightfully active superficially—creating new mills, more dams, more scientific inventions—if you observe you will find that all over the world most people are dead. It is only the dying that are corruptible, not the living. And being dead—though not altogether dead, obviously—how is one to revive? We still have a flicker of some emotion, a flicker of an aspiration, a spark of ambition, but it is so very small. You all want to take the next step on the ladder of success, and how are you to break out of such narrowness and be made anew? That is the problem, is it not? I do not know if you have thought about it at all. Legislation will not help. Obviously there is going to be more legislation, more planning, more State welfare from the womb to the tomb, and in that

process the mind will become more and more trapped. So seeing all this, what is one to do?

Obviously there must be passion and the question is how to revive that passion. Do not let us misunderstand each other. I mean passion in every sense, not merely sexual passion which is a very small thing. And most of us are satisfied with that because every other passion has been destroyed—in the office, in the factory, through following a certain job, routine, learning techniques—so there is no passion left; there is no creative sense of urgency and release. Therefore sex becomes important to us and there we get lost in petty passion which becomes an enormous problem to the narrow, virtuous mind or else it soon becomes a habit and dies. I am using the word passion as a total thing. A passionate man who feels strongly is not satisfied merely with some little job—whether it be the job of a Prime Minister or of a cook, or what you will. A mind that is passionate is enquiring, searching, looking, asking, demanding, not merely trying to find for its discontent some object in which it can fulfil itself and go to sleep. A passionate mind is groping, seeking, breaking through, not accepting any tradition; it is not a decided mind, not a mind that has arrived but it is a young mind that is ever arriving.

Now, how is such a mind to come into being? It must happen. Obviously, a petty mind cannot work at it. A petty mind trying to become passionate will merely reduce everything to its own pettiness. It must happen; and it can only happen when the mind *sees* its own pettiness and yet does not try to do anything about it. Am I making myself clear? Probably not. But as I said earlier, any activity of a petty mind, a small mind, a restricted mind, however eager it is, will still be petty, and surely that is obvious. A small mind, though it can go to the moon, though it can acquire a technique, though it can cleverly argue and defend, is still a small mind; whatever its activities are, it is a small mind. So when that small mind says, 'I must be passionate in order to do something worth while', obviously its passion will be very petty, will it not?—like getting angry about some petty injustice or thinking that the whole world is changing because of some potty little reform done in a potty little village by a potty little mind. If the little mind *sees* all that, then the very perception that it is small is enough; then its whole activity undergoes a change.

Look, Sirs, so long as I do not acknowledge that I am blind, everything I do is disastrous. But if suddenly, being blind, I acknowledge it, what happens? I develop totally new tendencies, new ways of perception, do I not? My touch becomes much more sensitive; I apprehend anything that is very close to me; a totally new set of reactions is set going; all my consciousness becomes astonishingly sensitive and acute. And most of us *are* blind, asleep, petty, narrow, and if we could only acknowledge it, not merely intellectually, verbally, but actually see it—without falling into despair which again is the process of the small mind that ever climbs towards hope and drops back into despair—then we would see that a totally new set of reactions comes into being. And do you see what happens then? That recognition brings into being humility. Not the humbleness of a mind which says, 'I see I am petty and I wish I were big'—that is merely the extension of vanity. I am talking of the mind that actually sees that all its actions are petty, and immediately there is a sense of humility. Humility is not a thing to be cultivated. A mind that cultivates humility merely makes itself humble; it is like a cloak it puts on and behind the cloak there is vanity.

So when I recognize that my mind is small and that whatever it does will still be small, when I know that, when I feel it, when I perceive the significance of what is being said now, then my mind

is humility. And that is essential for then begins real learning. Because the mind that has learnt cannot learn. How can a mind which is burdened with learning, how can a mind which has accumulated knowledge be free to climb the mountain? It can climb only when it has unburdened itself; and the moment the mind unburdens itself of what it has learnt, it is learning.

So the very perception of the pettiness of one's own mind which works and functions only within the field of recognition, that very perception is a breaking-through and at that very instant there is humility and therefore the action of learning. And you cannot learn if there is no passion, and there can only be passion when there is complete self-abandonment. I hope you follow this. You cannot be passionate if you do not abandon yourself, obviously. That is, if there is not complete self-forgetfulness, complete self-abandonment, complete self-abnegation of this time element, which is the self, then there is no passion. The very essence of humility is self-abandonment. So in this sense of humility there is the passion to learn, not to accumulate learning—that is nothing, that is merely to be an encyclopaedia—but the passion to find out, to enquire, to search, to understand, and such passion can only come when the 'me' is absent. You do have such passion when you are vitally interested in something; you totally forget yourself when you love somebody. And I do not mean the love that knows jealousy, the love that knows hate, the love that is occupied with itself, the stupid sense of sympathy that wants to do good. Love never wants to do good. Love never wants to reform. It is a thing that is eternal and you cannot capture it within the net of time.

So there cannot be humility if there is no passion to learn, and passion does not come into being unless there is self-abandonment. When there is self-abandonment there is simplicity, there is austerity—not the cultivated austerity of the mind that says, 'must only have one meal a day, only possess two loin-cloths', and makes a public exhibition of itself. And you will see that the simplicity of self-abandonment is extraordinarily rich. In the so-called simplicity of fasting, prayer, discipline and controlled austerity there is no richness, there is no beauty, there is no sensitivity. But to the mind that knows passion through self-abandonment, there is a simplicity of enormous, boundless, endless riches. Such a mind is infinitely sensitive and such a mind is a creative mind; it is free from conflict. And there is no self-abandonment, with all its beauty and riches, unless there is self-knowledge. If you do not know yourself—if you do not know what you think, what you feel, what your ideas are, what the sources of your motives are, why you think this and why you do that—if you do not know how your mind operates, obviously you cannot abandon yourself. You may chip off one or two pieces, cut out the things you do not like from this total consciousness, but that is not self-knowledge. To understand yourself you must be aware of the way you talk, your gestures, your approach to another, your fears and ambitions, your joys and fleeting loves. To know all that—not as an accumulation of knowledge, but to see it as it actually happens every day and watch it—in that total awareness there is self-abandonment. Then only there is passion.

Sirs, you cannot come to Truth empty-handed. Truth will not come to you if you have suppressed all your feelings, all your emotions, if you have tamed them all, made them respectable. Nor must you be a sinner. Perhaps the sinner is nearer because he is active, he has feelings. You must be extraordinarily rich in your emptiness. Now you are rich only in the dead ashes of virtue, of struggle, in your little aspirations, ambitions and frustrations, yet, laden with all of that you want to find God. You cannot, obviously. Only to the mind that is completely empty,

that is not seeking, not demanding, not asking, only to such a mind Reality comes—not the reality of the Upanishads, the Gita or the Bible, none of that. Those are words, platitudes, they have only the meaning which your little mind gives them. One must empty the mind of all thought, for thought is of time; one must empty the mind of all knowledge of the yesterday, of all experience, so that the mind is made fresh, new, young, innocent and yet totally empty. It is only the empty mind, which is void, that can be filled.

But that means hard work. It is hard work to realize that one's mind is petty, small. It is hard work to observe this fact, to face it, to grapple with it, not trying to escape from it. It is much harder work than going to your office, or passing an examination because it demands constant alertness, constant awareness, watching every minute to see your petty little actions. And most of us are unwilling to work hard, and therefore the Bible or the Gita gives a very good escape and we think that by quoting them we become very religious; or else we take up social work and escape there. None of these things will bring Reality. It is the mind which has abandoned its pursuits that is rich in its emptiness and therefore quiet; only such a mind knows silence without the recognition of silence, and only to such a mind the Immeasurable comes.

November 16, 1958

I

TALK IN BOMBAY

Communication is at all times quite difficult, and especially so, when one is concerned with the very complex problem of living and the extensive implications of one's daily activities. To talk about that and to communicate all the implications involved in the process of living is very, very difficult. If you want to communicate an idea to some one else, that in itself is quite complex, but it is more particularly so when one is dealing with what we call Life. Life includes, does it not?, every act of living, every subtlety of thought, the nuances, differences, the struggles, the joys, the extensive depths of thought, and to communicate all this is extremely difficult, especially when most of us are not used to thinking along this particular line.

I want to say something to you, and for you to listen to what is being said requires, naturally, a verbal comprehension. You have to understand English, the actual words, so that there is communication at the verbal level, and the verbal level then leads to the intellectual comprehension of what is being said. Through the medium of words what is said is conveyed to the intellect. Then the intellect either rejects or accepts what is being said. But before it accepts or rejects, naturally it must weigh, balance, reason, exert its capacity to discover what is false and what is true, and that takes time, and in the meanwhile the speaker has gone on with a new set of ideas, a new thought, and so you are left behind and it is difficult to catch up with what he is saying. You are always behind and he is always going ahead, and communication becomes extremely difficult.

So, there is communication at the verbal level, there is communication at the intellectual level and also there is communication at the emotional level; and the emotional level is much easier. When one appeals to emotions it is comparatively easy for you to be carried along on that wave of sensation.

The problem of communication is extraordinarily difficult and one must realize the difficulty and be able to pierce through the words; because then only is there communion. Communication leads to communion, and communion means sharing, partaking. This is not a discourse on what to do or

what not to do; it is an experiment in communing with each other. We are going to commune with each other at all levels—verbal, intellectual, emotional—and therefore it means partaking, sharing with what the speaker is saying. This does not mean that you must agree or disagree. One can only agree or disagree with ideas and opinions. When you are dealing with facts—facts which reveal Truth—there is no agreement or disagreement. The sharing comes in when you and I can see the fact, and see the truth, or falseness in the fact. And in the process of this communion with each other, I hope we shall be able to discard that which is false and see very clearly, very precisely that which is true. The perception is as important as action. To me, perception is equal to action.

What I am going to speak about now and in the coming Talks is not a matter of ideas, of dealing with opinions, conclusions and all the intellectual accumulations of the mind, in order for you to refute or accept. What we are doing now is to share together, commune with each other about the whole process of life. And life is so extensive; in it is involved work, pleasure, sorrow, death, joy, meditation, the whole process of thinking, following, fear, the accumulations of memory, the responses of memory, as well as the extraordinary beauty of the evening when clouds gather towards the sunset over the horizon. All that is life. Life is not just the small section of your personal joys, your own little family, your particular ambitions, your sexual pleasures, and so on. Life is all the laughter of the world, all the tears, sorrows, miseries, toil, conflicts, struggle, and the extraordinary delight of seeing something beautiful. All that is life, and we must partake of that, commune with each other about it, but not theoretically, speculatively or abstractly, not quoting from some idiotic or so-called sacred book. That has no value. We are dealing directly with life, not with ideas about life, and there is a vast difference between the two. We are not dealing with ideas or theories, we are dealing actually with life—the life that covers this full earth, the life of everyday existence, the life of our toil, our ambitions, our deceptions and corruption. This is a fact; and if we approach it with opinions, ideas or theories we shall not see the fact. Merely to collect opinions about the fact has no value at all, obviously.

So, being very clear as to what we are going to talk about, our relationship with each other must also be established. In a large audience like this it seems almost impossible to single out the individual and talk to the individual, but that is what I want to do. I want to talk to each one of you as an individual, not as a part of a large audience with many different ideas, many opinions, many conclusions. If you and I, as two individuals, can commune with each other at all levels, intellectual, verbal, emotional, then we shall be able to understand each other. Surely that is *the act* of understanding, is it not? When with all our being, not just one broken part of ourselves, we listen to each other, then there is communion. So can you listen with all your being—intellectual, verbal, emotional, physical—with all your senses, all your feeling for beauty and all your awareness of evil? For then there is communion, then there is an understanding.

But the difficulty is, is it not?, that we have never listened like that to anything. We listen only partially to the song of a bird, we look only partially at the moon; we never really look at a tree or a flower—we glance and pass by, thinking of other things. We never look at something totally, with complete fullness, but it is only then that there is communion. So, what we are going to talk about requires total attention with all our being. If you listen merely verbally, intellectually, obviously there is no communion; neither is it there

if you merely react emotionally. Then you are throwing up the barrier of sensation, or the barrier of words, opinions or ideas, and so there is no comprehension. If you want to understand something you must give your whole being to it—your body, your mind, your heart, everything—and then only is there the possibility of complete understanding. But that is a very difficult thing to do because most of you have reserves of accumulated opinions, conclusions, ideas, experiences, what you have learnt, your stored-up hurts and pleasures, and all these act as barriers. So what we are going to do is to examine these barriers, not only the conscious barriers but the unconscious ones also, because they prevent total comprehension.

As I said, I am talking to you, the individual, because I think it is very important that you should find out for yourself the ways of your thinking, the ways of your feeling, how you react, because it is urgently important that there be an *individual*. As we can see in the world, individuality is being totally crushed out. We will go into what I mean by the word 'individual' and what you mean by it, a little later on. We must first see what is happening throughout the world, how the powers-that-be are trying to capture the mind. That is what is taking place everywhere —a getting hold of the mind. Religions have done it—the Christians, Catholics, Buddhists, Hindus, Moslems and so on. They have captured the mind and implanted in it certain ideas, opinions, beliefs and doctrines, certain conceptions of what is true and what is false, and what God is. They have captured the mind, which is an obvious fact. If you will observe your own mind you will see that you are either captured by your particular religion or you are captured by a political slogan or by a particular system of thought, and so on. And throughout the world, as one can observe, the different governments through various means are capturing the mind so that the individual has really ceased to be.

You are not really an individual, are you? You are merely a collection of ideas and opinions implanted by a religion, a political party, by books, newspapers and propaganda of all kinds; you are just a series of ideas, a series of memories. We can see also that in this world there is over-population, over-organization and mass communication, and that these three things are destroying the individual because they destroy freedom. We do not realize these extraordinarily subtle things which are going on around us. In a country like this which is over-populated there is endless suffering, starvation and poverty; so, obviously there is a revolt against the system and a demand for a new system that will satisfy and that will give food, clothing and shelter. And so you get mass communication and from that, control of your mind. So through various processes—conscious and unconscious—through subtle propaganda, psychological pressures, the mind is being captured, as it has been captured before. But now it is done much more expertly, more cunningly, as they know all the tricks of psychology, and the psychologists are helping to show the powers-that-be how to capture the mind of man. I do not know if you as an individual are aware of all this. Do not say, 'yes, but what can I do about it?'. Perhaps you cannot do anything about it, but first, what matters is, are you actually aware of it? Perhaps you will never ask what to do about it because you will do the right thing if once you are aware of what is taking place actually. You never ask what to do when you face a dangerous snake. The trouble is that you do not see the extraordinary things that are going on in the world, the effort that is going on to capture the mind and make the mind a slave to certain systems of thought, to certain religions, to certain patterns.

So our problem is, is it not?, how to release the individual energy. Because

obviously, when your mind is not free there is no release. That is why one merely functions in habit, with a certain set of ideas, with certain fixed opinions and conclusions, repeating the same words, looking at life the same way, pursuing the same enjoyments and falling into the same despairs. You know the routine pattern, and obviously the mind becomes a machine doing the same thing over and over again. Such a mind cannot have a creative revolt. What is actually wanted now is not more scientists, more agriculturalists, more bridge-builders, engineers and technicians—though of course you will have them because at a certain level they are obviously necessary; but what the world actually needs is individuals who are explosively creative, who are not merely mechanical, repeating endlessly, imitating the same thing over and over again. That is why this country is dead. Though you may have new machines, dams, factories and plans for more and better food, inwardly you are dead. Because you are not an explosive individual, therefore all the forces around you tend to make your mind slavish to a particular pattern of thought. And so, religious, economic and political tyrannies abound.

One of the chief difficulties is that you and I have never given thought to the discovery of what an individual actually is. I am not talking of the individual as opposed to the community, or of the rugged individual who just barges ahead from ambition, but can we find out actually what we mean by an individual and find out whether it is possible for the mind to free itself from all these compulsions and influences, and be free? Obviously if the mind is not free there is no possibility of creativeness; you will merely continue to act as a machine. So is it possible for you, the single human being, actually to discover for yourself what it is to be an individual—that is, to find out if the mind can be free?

In the past your mind identified itself with certain ideals, like 'Freedom for India'—for which you sacrificed yourself, went to prison and did all kinds of things. Nowadays you will probably not do that kind of thing any more because not only have you seen what ideals lead to—how people who went to prison could not get jobs,—but you have seen the falseness of such ideals, have you not? So you will no longer pursue a leader who promises all kinds of absurd things because your mind is beginning to think, to look, to watch and enquire. All over the world ideals, sacrifices, Utopias are beginning to disappear from the thoughtful, intellectual mind.

So, seeing what is actually taking place in the world, the problem is, is it not?, to find out for oneself clearly, very deeply, if the mind can be free. And one can only find that out by first recognizing that the mind is a slave to society, the product of a particular culture. Look, Sirs, you may be a bridge-builder, an engineer, a scientist, a pen-pusher—but whatever it is you are, it is your whole life, is it not? You may have a few little pleasures, a few worries, a family, sex, and so on, but most of your life you are a technician of one kind or another. Now, when you remove that technique and when your mind is freed from your little worries, what are you? Nothing at all, are you? You are an empty shell. And, being an empty shell you are frightened, so you run after *gurus*, read books, go to a cinema, turn on the radio or do a hundred other things. Inwardly you are bursting with ambition even though you are caught in routine, and it is all destroying your mind.

So what is necessary, obviously, is to free the mind. And you cannot free your mind if you do not first understand it. That is an extraordinarily arduous task, but that is real meditation. That is real discipline, because to understand the whole process of the mind demands attention, and the attention is, in itself, discipline. You do not have to impose a discipline on the mind in order to be free. Without freedom you can never find

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out what is true or what is false; without freedom you can never find if there is God or if there is no God. Of course you can speculate, you can believe that there is God or that there is not, but that is all immature, totally infantile. But for the mind to enquire into this whole problem of freedom and all the implications of freedom, to discover, to find out for yourself, you have to give your whole being to it; and you cannot give your whole being to it if you are not free. So the mind must be free, and that requires self-knowledge, to know yourself, to know all the reactions of the mind, to know what you think and the sources of your thought; not speculating, not asserting that there is the *Atman* or the Higher-Self, which is only another escape. To actually find out about yourself—about your ambitions, your greed, your envy, vanity, struggle, cruelty, the thoughtless acts, the way you talk, the way you look at people—to know the whole of that is very difficult. It means constant alertness, constant watchfulness, it means knowing why you identify, why you condemn, why you judge. This does not mean you have to analyze yourself, because analysis does not reveal the truth. What brings about perception is to actually experience what you are.

Look, Sirs, you believe, do you not?, that there is God. If you are a proper, respectable, petty Hindu or Christian you believe in God because you have been taught to believe from childhood. Now to *find out* is quite a different matter. It has nothing to do with belief, it has nothing to do with books or what you have been told. To discover if there is Reality, man must be free from the ideas he has about Truth, about God. And to be free from that idea you must first examine why you have that idea, you must look. When you look at it, ardently, eagerly, the explanation is there; the answer is there. I will show you what I mean and I hope I can make myself clear.

Most of us want security—economic, social, ideational—and if it cannot be found, then we try to find security at another level, the level of beliefs. We assert that there is some permanent entity called God and we take comfort, solace, security in that idea. Why do we do this? Because inwardly we want something that will be enduring, inwardly we are poverty-ridden, empty, so we put all our thoughts, our devotion, our love, our hopes on this thing called God. Whether the idea is real or unreal we do not enquire because it satisfies, it gives us a sense of safety. So we never examine what we do and why we do it but just accept it, because inwardly we want to be completely secure.

Now if you see that, if you understand it actually, without analyzing, then you have understood the fact that the mind seeks security, and also that there is no such thing as security. Then the mind is free, and only then can the mind discover if there is God, if there is Truth. But that requires arduous work, does it not? For you who believe in God it is hard work to be free from that belief, is it not? Because if that belief goes, where are you? You are lost, you are miserable, you are like a leaf driven by the wind and you want a refuge. Whether the refuge has any reality, you do not enquire, and so you have all this confusion about *gurus*, saviours, paths, systems—the misery of all that enslavement. So you see all that, actually, because I have explained it, whether you like it or not. Without deep analysis you can see it at a glance, swiftly; but you cannot see anything at all if you merely cling to a belief, to a conclusion. So, what I am suggesting is that in order to find out if there is Truth, if there is Reality, if there is something which is beyond the measure of the mind, the mind must first be free.

If you go very deeply into yourself—and the ultimate depth is the whole universe—then you will discover that which is timeless. If you take one

thought, one single thought and go into it to the end, completely, wholly, with all your being, then you will come to that which is timeless; because in the process of delving deeply into yourself the mind is freeing itself. That means that you have to be aware of your thoughts all the time. But most of you, unfortunately, are so occupied with your daily living that you have no time for anything else; you are too tired at the end of the day. So you think you will find Reality by swallowing a tablet, a belief, which is only a tranquillizer that will put you to sleep. And society wants you to be asleep, because society does not want a dangerous man, society does not want an explosive revolutionary. The economic revolutionary and the social revolutionary—they are merely reactionaries. They do not consider the whole of man, they only take a part and make the part the most important. The part is useful, but emphasis on the part, giving the part the significance of the whole, will never bring happiness to man.

So, that is one of our difficulties, is it not?, to see the *whole* Truth—not just a leaf, a branch, but the whole tree. If once you see the totality, then you can look at the particular. But if you examine the particular without the perception of the whole, then it has no meaning—and that is exactly what is taking place in the world. The village reformer, the scientist, the bureaucrat, the technician, the politician, they are all concerned with the little reform, with the immediate, with the part, and they are making an awful mess of the world. The world is the whole earth, with its vastness, its riches, its beauty—in which every little field is included, the fields called Russia, America, England, India and so on. But without seeing the totality of that, merely to concentrate on one little field and get very excited about it leads to destruction.

So our problem is, is it not?, how to see the whole; I hope you understand, Sirs, what I mean by the whole? I mean the whole of man, the totality of man, not only his little comforts, the security of his house, but the totality of his struggle, his ambition, his frustrations, his joys and miseries. To see all that and go beyond that, requires deep attention. I am sure you have never seen anything totally. You have never looked at a flower with all your being, have you? You have never really looked at your wife, your son, your neighbour —with all your being. You either look at your wife physically, or as a useful being in the kitchen, as someone to bear your children, or as a comfort. Your whole time is taken up by the office, by earning your bread and butter. Your whole life is broken up into sectional fragments, and every society, every system, every group is trying to solve the problems which the broken pieces have created. And that process only gives rise to more problems. Do please be aware of this and you will see how simple it is.

All the politicians and the reformers are concerned with the improvement, the betterment of the fragments, and not of the whole. And that is what you also want because you are so immediately concerned with your bread and butter, your security, your frustrations and your little joys. So a mind that is so broken up, that is in fragmentation, —how can such a mind see the whole? You understand, Sirs, what I mean? You think partially, do you not? You think in fragmentation—your job, your family, your house, your nation, do you not? You never think of the earth itself, our earth, of which India, or your country is just a little coloured part. You never think of Man, you think of 'me'. You think of your wife but not of the woman. You think of a virtue, of non-greed, but you do not think of the totality of virtue, its actual significance.

So all our thinking is in fragmentation, and can such a mind, which is broken up, which is in pieces, see the whole? If you understand my question, how will you answer?. . . . Now, you

see, we are communing with each other, we are partaking together in the understanding of the problem. You are not now merely hearing my words but we are actually partaking in this problem together. So you are not waiting for an answer from me, waiting for the solution; we are together sharing the problem. Am I making myself clear? The problem is this: How can a mind which is fragmented, broken up, which works in unrelated sections—it thinks of God and kicks the servant; it wants to be kind and is unkind—how can such a mind see the Whole? I am sure you have never put this question to yourself before, but now you are asking yourself, and what is your first reaction?

The first reaction, I think, is how to bring the fragments together, is it not? You think that by putting all the fragments together you can make the whole. You think you can gather the broken pieces and put them together, and integration will take place. But integration will never take place that way because the entity who is gathering and examining these fragments is a broken entity. Please follow this, Sirs. The mind that says: 'I must bring all these broken pieces together and make them integrated', is itself only a fragment; it is not the whole mind, is it? When you see the truth of that, then what takes place? You see we are trying to communicate with each other and unless you are experiencing as I am talking, it has no value at all.

So, your being is in fragments, and the mind is also another fragment. Now what are you going to do? What is your reaction? I am talking to you, the individual, and I hope you are examining your own mind, examining your life, looking at the whole of it—your wife, your child, the society, your ambition, your quarrels, your worries, your vanities, your joys,—all the little bits, fragments, broken pieces, and how you give emphasis to one piece and neglect the others. This is actually *your* life, is it not? I am talking about your individual life. Now, how is such a life, all broken up as it is, disintegrated, how is that life, that mind to see this enormous wholeness—life as a whole? Because unless you see the totality, there is no answer to the fragment. Surely it is very important for you to understand this? Unless you see the totality of your life, the whole of it—in which joy, pleasure, anger, distress, misery, struggle, everything is included, and unless you see the whole of this Earth as one, and not just the piece called India or whatever it is,—your search to find an answer from the fragment will have no meaning; it will only lead to more misery. It is only the man who sees the whole who has an eternal answer. The capacity to see the whole is Reality, is God, is everything in the Universe.

So how is a broken mind to see the whole? First we must see the truth that a mind broken up can never see the whole. The village reformer, the politician, the technician, the *guru*, the seeker after truth are all, as you know, broken parts, each functioning in his own limited way and trying to give importance to the part; they will never see the Truth. They all have partial answers but the partial answer is most destructive. The total answer is only found by a mind which is not in fragmentation.

If you see that a total response is the only answer then you will no longer fight over all the things you now fight over—your family, your position, your authority, your land, your country. So then you have discovered something, have you not?,—that integration cannot take place by putting all the fragments together; that the fragments, though relatively important are not the total answer; that all the sayings of the *guru*, the teacher, all beliefs are giving importance to the little fragments when they have no importance at all. So you cease to be a follower—which is a marvellous thing, a glorious thing. Therefore you are beginning to see the quality of the mind which is free. You are beginning

to experience, to feel the quality of the mind which sees the place of fragments but does not give the fragments all-importance. So your mind is already freeing itself from the fragmentations. I hope you are following with your whole being so that you see and can say: "By Jove, how true it is!"

When you see a beautiful moon, when you see the lovely sunset, you do not argue about it, your whole being is with it completely. And the same when you see the truth of this. When you approach it with your whole being—*there it is*. When you see that through the fragment there is no answer, when you really feel it deeply as when you look at the sunset, at a beautiful flower, a lovely face, a bird on the wing—then what happens?

So what is necessary is not the struggle of putting the fragments together but seeing the truth that the fragments hold no answer. And to see the truth of that means giving yourself totally to it. In giving yourself totally to something, you are acting as a whole being—which you do when you see something as true. So the perception of truth demands passion, intensity, an explosive energy, not a mind that is crushed through fear, through discipline, through all the horrors of cultivated virtue; those are all the partial pursuits of the broken mind. When you see this thing then your whole being is in it. Only the mind that is passionate, that knows the passion of freedom, such a mind alone can find that which is measureless.

November 26, 1958

II

TALK IN BOMBAY

The act of learning needs humility. A mind that has accumulated a great deal of knowledge, that thinks it knows, is incapable of learning because it is full of conclusions, opinions, prejudices, beliefs and dogmas; and such a mind has no humility. One needs a great deal of humility in order to learn. It is essential that there be a sense, a feeling of humility but humility is denied when the mind is merely functioning as a machine that is gathering knowledge, gathering experience, information in order to act, in order to function. Such a mind is never learning. Life is not a conclusion; it does not move from one fixed point to another, from one experience to another; it is altogether too vast, it is a living thing, really immeasurable by the mind. And to learn about life one needs an abundance of humility; but humility is denied when the mind is merely gathering. That gathering, that accumulation becomes the distorting point from which it functions, from which it thinks, from which it acts. I do not know if you have ever noticed the workings of your own mind? If so, you will have seen that the moment it has gathered anything—experience, knowledge, information, an idea of any nature—then in it there is a peculiar quality of aggressive accumulation. The man who asserts that he knows, obviously does not know, and obviously he has no humility. But humility is not a thing to be cultivated; if you do cultivate it, it becomes mere humbleness which is nothing more than the opposite of vanity and arrogance. Humility is not a product of the mind, but in the very act of learning, which is a constant process, a never-ending process, in that state there is humility. Humility is not a cloak you can put on, a garment you can wear at your convenience.

So it seems to me that learning is astonishingly difficult, as is listening also. We never actually listen to anything because our mind is not free; our ears are stuffed up with those things which we already know, so listening becomes extraordinarily difficult. I think,—or rather, it is a fact,—that if one can listen to something with all one's being, with vigour, with vitality,

then the very act of listening is a liberative factor, but unfortunately you never do listen as you have never learnt about it. After all, you only learn when you give your whole being to something. Even when you give your whole being to mathematics, you learn; but when you are in a state of contradiction, when you do not want to learn but are forced to learn, then it becomes merely a process of accumulation. To learn is like reading a novel with innumerable characters; it requires your full attention, not contradictory attention. If you want to learn about a leaf—a leaf of the spring or a leaf of the summer—you must really look at it, see the symmetry of it, the texture of it, the quality of the living leaf. There is beauty, there is vigour, there is vitality in a single leaf. So to learn about the leaf, the flower, the cloud, the sunset or a human being, you must look with all intensity.

If you could listen in the same way not only to what is being said but to everything around you—the cry of a child, the sound of the rolling waves coming in, the noise of the aeroplane overhead—then out of that deep listening will come an enormous comprehension. Comprehension is not born out of gathering, out of an accumulation of information. Comprehension is always instantaneous. You and I are communicating with each other about a subject which is very difficult. I would like to tell you something—not in the sense of a lecturer giving instructions to you as to what to do and what not to do—that would be too absurd; but cannot you and I, as two individuals, look into this problem together? The speaker may explain, see more of the subtleties, the nuances, the difficulties, but if you do not listen with your whole being you will not be able to follow, then there will be only a verbal meaning, and words do not satisfy a hungry man.

So you and I will go into this together. You are not going to learn anything from me, you are not going to gather something here and go away with it, because if you do that, it will be merely an accumulation, something which you store up to remember. But as I am talking please listen with your whole being, with your full attention, with eagerness, as you would listen to something which you really love—if you ever do love. Because here you are receiving no instructions and you are not a pupil. You are learning an art—and I really do mean that. We are learning together and therefore the division of the teacher and the disciple has completely gone. It is immature thinking to regard somebody as a teacher who knows and yourself as one who does not know. In that relationship both lack humility and therefore both cease to learn. This is not just a verbal expression, a temporary statement, as you will see for yourself if you listen without merely looking for instructions as to what to do and what not to do. Life is not understood through a series of instructions. You can apply instructions to a dynamo, the radio, but life is not a machine, it is an ever-living, ever-renewing thing. So, there is no instruction—and that is the beauty of learning The mind that is small, instructed, taught, only strengthens memory—as happens in all the universities and schools where you merely cultivate memory in order to pass examinations and get a job That is not acquiring intelligence. Intelligence comes when you are learning. In learning there is no end, and that is the beauty of life, the sacredness of life. So you and I are going to learn, to explore, think together and communicate with each other about *action.*

To most of us life is action, and by action we mean something which has been done, is being done, or will be done. Without action you cannot live. Action does not mean only physical movement, going from here to there; there is also the action of thought, the action of an idea, the action of a feeling, of environment, of opinion, the action of ambition, of food and of psychological influences—of which most of us are

totally unaware. There are the actions of the conscious mind and the actions of the unconscious mind. There is also, is there not?, the action of a seed in the earth, the action of a man who gets a job and sticks to it for the rest of his life, there is the action of the waves beating on the shore, the action of gentle weather, of rain; there is all the action of the earth and of the heavens. So action is something limitless. Action is a movement both within and out of time. I am thinking aloud with you; I am exploring. I came here with one thought, *action*, and I want to discuss it with you, go into it, explore it gently, slowly, quietly, so that you and I understand it together.

But when you merely reduce action to: 'What am I to do? Should I do this and not do that? Is this right, or that?', then action becomes a very small thing. We do, naturally, have to act within time; I do have to stop at the end of the hour; one has to go to the office, the factory, take meals, at a certain time. There must be action in time, and that is all we know, is it not? You and I really do not know anything else except action which is recognizable and within the field of time. By time we mean yesterday, today and tomorrow. Tomorrow is the infinite future, yesterday is the infinite past and today is the present. And the conflict between the future and the past produces a thing which we call action. So we are always enquiring how to act within the field of time, of recognition. We are always asking what to do, whether to marry or not to marry, whether to yield to temptation or to resist, whether to try and become rich or seek God. Circumstances, which are really the same as time, force me to accept a job because I have a family and I have to earn, and so there is all the conflict, turmoil and toil. So my mind is caught in the field of action-within-time. That is all I know; and each action produces its own result, its own fruits, again within time. That is one step, is it not? To see that we are caught in the action of time.

Then there is the action of tension. Please follow this because we are examining it together. There is the action born of the tension between two opposites, which is a state of self-contradiction—wanting to do this and doing totally the opposite. You know that, do you not? One desire says, do this and another desire says, do not do it. You are feeling angry, violent, brutal and yet a part of you tells you to be kind, to be gentle, nice. For most of us action is born out of tension, self-contradiction. If you watch yourself you will see it; and the more the struggle, the contradiction, the more drastic and violent is the action. Out of this tension the ambitious man works ruthlessly —in the name of God, in the name of peace, or in the name of politics, of his country, and so on. Such tension produces great action; and the man who is in an agony of self-contradiction may produce a poem, a book, a painting; the greater the inward tension the greater the activity, the productivity.

Then, if you will observe in yourself there is also the action of will. I must do this and I must not do that. I must discipline myself. I must not think this way. I must reject, I must protect. So there is the positive and the negative action of will. I am just describing and if you are really listening you will see that an action of real understanding takes place—which I am going to go through presently. The action of will is the action of resistance, negatively or positively. So there are varieties of action, but most of us know the action of will because most of us have no great tension since we are not great. We are not great writers, great politicians or great saints, so-called; they are not really saints at all because they have committed themselves to a certain form of life and therefore have ceased to learn. We are ordinary people, not too clever. Sometimes we look at a tree or a sunset and smile happily, but for most of us

action is born of will; we are resisting. Will is the result of many desires, is it not? You know, do you not?, the action of will—I feel lazy and I would like to lie in bed a little longer but I must discipline myself and get up; I feel sexual, lustful, but I must not, I must resist it. So we exercise will to produce a result. That is all we know; either we yield or resist, and yielding creates its own agony which presently becomes resistance. So we are everlastingly in battle within ourselves.

So, will is the product of desire, wanting and not wanting. It is as simple as that, do not let us complicate it—leave that to the philosophers, the speculators. You and I know that will is the action that is born within the field of two opposite desires, and our cultivation of virtue is the cultivation of resistance. Resisting envy you call virtuous. And that is going on always within us—a desire producing its opposite and from the opposite a resistance is created, and that resistance is will. If you watch your own mind you will see it. And as we have to move in this world we exercise this will, and that is all we know, and with this will we say we must find out if there is something beyond. With this will we discipline ourselves, torture ourselves, deny ourselves—and the more you are capable of denying yourself the more saintly you are supposed to be. All your saints, your *gurus* and Gods are the product of this denial, this resistance; and the man who can follow ardently, denying everything, following the ideal he has projected, him you call a great man.

So when you look at this life of action —the growing tree, the bird on the wing, the flowing river, the movement of the clouds, of lightning, of machines, the action of the waves upon the shore, —then you see, do you not?, that Life itself is action, endless action that has no beginning and no end. It is something that is everlastingly in movement, and it is the universe, God, bliss, reality. But we reduce the vast action of life to our own petty little action in life, and ask what we should do, or follow some book, some system. See what we have done, how petty, small, narrow, ugly, brutal our action is. Please do listen to this! I know as well as you that we have to live in this world, that we have to act within time and that it is no good saying: 'Life is so vast, I will let it act, it will tell me what to do'. It won't tell us what to do. So you and I have to see this extraordinary phenomenon of our mind reducing this action which is infinite, limitless, profound, to the pettiness of how to get a job, how to become a Minister, whether to have sex or not—you know all the petty little struggles in life. So we are constantly reducing this enormous movement of life to action which is recognizable and made respectable by society. You see this, Sirs, do you not?,—the action which is recognizable and within the field of time, and that action which knows no recognition and which is the endless movement of life.

Now the question is this: Can I live in this world, do my job and so on, with a sense of this endless depth of action, or must I, through my petty mind, reduce action to a functioning only within the field of recognition, within the field of time? Am I making myself clear?

Let me put the thing differently. Love is something which is not measurable in terms of action, is it not? I do not know if you have ever thought about it. You and I are talking together now face to face and we are both interested in this and want to find out. We know what this feeling of beauty, of love is. We are talking of love itself, not the explanation of love, not the verbal expression. The word 'love' is not love. Though the intellectual mind divides it into profane love and sacred, divine love, all that has no meaning. But that beauty of feeling which is not expressible in words and not recognizable by the mind—we know that thing. It is really a most extraordinary

thing; in it there is no sense of 'the other', and the observer is absent; there is only the feeling. It is not that *I* feel love and express it by holding your hand or by doing this or that act. *It is.* If you have ever had that feeling, if you have ever lived it, if you have understood it, expressed it, nurtured it, if you have felt it totally with all your being, you will see that with that feeling one can live in the world. Then you can educate your children in the most splendid manner, because that feeling is the centre of action, though within the field of time. But not having that feeling, with all its immensity, passion and vigour, we reduce love merely to the '*I* love *you*' and function only within the field of time, trying to catch the eye of another.

So you see the problem. Love is something that knows no measure, that cannot be put together by the mind, cannot be cultivated, something which is not sentimental, which has nothing to do with emotionalism and nothing whatsoever to do with good works—the village reform and so on. When you have that feeling then *everything* in life, is important, significant; therefore you will do that which is good. But without knowing the beauty, the depth, the vigour of it we are trying to reduce love into something which the mind can capture and make respectable. And the same applies to action, which we are now trying to understand.

Action is an endless movement which has no beginning and no end and which is not controlled by cause and effect. Action is of everything—the action of the sea, of the mango seed becoming the mango tree, and so on. But the human mind is not a seed and therefore, through its action it becomes only a modified reproduction of what it was. In our life there is the constant pressure of circumstances and although the circumstances are always changing they are ever shaping our lives. What was, is not: what is, can be broken. So can we not sense, feel, this enormous action of life which ranges from the movement of the little worm in the earth to the sweep of the infinite heavens? If you really want to know what this extraordinary thing is, this action, then you must go through it, you must break through the barrier of this action in time. Then you will know it, then with that feeling you can act, you can go to your job and do all the things that are recognizable within the field of time. But from within the recognizable field of time you cannot find the other. Do what you will, through the petty you will never find the immeasurable.

If you once really saw the truth of this—that a mind functioning within the field of time can never understand the Eternal, which is outside of time-, if you really saw that, felt it, then you would see that a mind which speculates about love and divides it up as carnal, profane, divine or sacred can never find the other. But if you can feel this astonishing action—the movement of the stars, the forests, the rivers, the ocean, the ways of the animals and of human beings-; if you could know the beauty of a tender leaf in spring, the feeling of rain as it drops from the heavens; then with that immense feeling you can act within the field of recognition, within the field of time. But action within the field of time can never lead to the other. If you really understand that, not verbally, intellectually, if you really feel the significance of it, grasp it, see the extraordinary beauty and loveliness of it, then you will see that the will has no place in this at all. All action born of will is essentially self-centred, ego-centric, but such action will disappear totally when you have understood it fully, when you have really felt yourself moving in it, with your mind wholly in it. Then you can see that there is no necessity for will at all; there is a quite different movement. The will then is like a knotted piece of rope, it can be undone. That will can be lost; but the

other cannot be lost, it cannot be increased or decreased.

So, if you are listening with your whole being, learning with your whole being, which means feeling deeply, not merely listening to words intellectually, then you will feel the extraordinary movement of learning, of God—not the God made by the hand or by the mind, not the God of the temple, mosque or church, but this endless immeasurable thing, the Timeless. Then you will see that we can live with astonishing peace in this world; then there is no such thing as temptation, no such thing as virtue, because virtue is merely a thing of society. The man who understands all this, who lives it, is orderly, inwardly at rest; his action is entirely different, much more effective, easier and clearer, because there is no inward confusion, contradiction.

So, a mind that holds to conclusions is never humble. A man who has learnt is carrying the burden of his knowledge, but a man who is learning has no burden and therefore he can go to the top of the mountain. As two human beings, you and I have talked of something which cannot be captured through words; but by listening to each other, exploring it, understanding it, we have found something extraordinary, something that is imperishable. Life reduced to the 'me' clinging to life is perishable, but if you can see that extraordinary Life from the beginning to the end, if once you have gone into it, felt it, drunk at its fountain, then you can live an ordinary life with utter newness, you can really *live*. The respectable man is not living, he is already dead; and life is not a thing to be invited by the dead. Life is to be entered and forgotten—because there is no 'me' to remember the living of that life. It is only when the mind is in a state of complete humility, when it has no purpose for its own little existence, when it does not move from a point to a point, from experience to experience, from knowledge to knowledge—only such a mind which is totally, completely, wholly not-seeking, knows the infinite beginning and the infinite end of existence.

November 30, 1958

III

TALK IN BOMBAY

In all forms of communication words, naturally, are very important. They become more so when you are dealing with abstract and rather complicated problems because each one will translate every word according to his own understanding of it. So it is very difficult when one wants to deal with the extraordinary problem of Life, with all its complexities and subtleties. Words become really significant if we can keep to their dictionary meaning and also allow ourselves to go beyond the mere definition, beyond any mere conclusion which a word may convey.

Take for example the word 'freedom'. Each one will translate it according to his own particular necessity, demand, pressures and fears. If you are an ambitious man you will translate that word as something necessary in order to carry out your ambitions, fulfil your desires. To a man who is bound to certain traditions freedom is a word to be afraid of. To a man who indulges himself in all his fancies and desires that word conveys the possibility of further indulgence. So words have an extraordinary significance in our life and I do not know if you have ever realized how deep and profound the significance of the word is. The words 'God', 'freedom', 'Communist', 'American', 'Hindu', 'Christian', and so on, these words influence us not only neurologically but they verbally vibrate in our being, bringing out certain reactions. I do not know if you realize all this and, if you do realize it, you will know that it is very difficult to free the mind from

the word. As I want to talk over with you a very complex problem, I think we should come to it with the hesitancy and the clarification of a mind that not only understands the words and their significance but which is capable also of going beyond the word.

One can see what is happening throughout the world at the present time. Wherever there are tyrannies, freedom is denied; wherever there is the powerful organization of the church, of religion, freedom again is denied. Though they use this word 'freedom', both the religious and the political organizations refuse that freedom. Also one can see that where there is over-population freedom must inevitably decline; and wherever there is over-organization, mass communication, freedom is denied. So seeing all this, how is an individual like you or me to interpret freedom? Living, as one has to in this world, in a society which is completely bound to organizations, in which technicians are very important, the mind becomes a slave to a certain form of technique, to a method, to certain ways. So at what level, at what depth do we translate that word 'freedom'? If you walked out of your office that would not mean freedom, you would merely lose your job. If you drove on the wrong side of the road the policeman would be after you and your freedom would be curtailed. If you do what you like, or if you get rich, the State will control you. All around us there are sanctions, laws, traditions, various forms of compulsion and domination, and all these are preventing freedom.

So if, as a human being, you would understand this problem, which is a real problem, then from what depth are you enquiring? Or are you not concerned at all? I am afraid most of us are not concerned; what we are concerned with is our daily bread, our families, our little troubles, jealousies, ambitions, but we are not concerned with the wider, bigger problems. And the mere concern for the solution of the problem will not produce a remedy. You might find an immediate remedy but that will only produce other problems, as one well knows. So at what level, from what depth do you respond to the word 'freedom'?

One must also realize, surely, that the word is not the thing. The word 'truth' is not the truth. But for most of us the word is sufficient; we do not go beyond the word and investigate what lies behind the word. Do please consider this. The very word 'Mussulman' prevents you from looking at the human being who represents that word. The nervous response and the psychological response to that word is very deep and it evokes in you all kinds of ideas, beliefs, prejudices. But if one could think very deeply, it will become obvious that one must separate the word from the actual thing. A great deal of misunderstanding in our relationships lies in the wrong significance we give to words. Therefore it is very important that you and I, as two individuals, establish right communication so that we understand each other on the same level at the same time. I do not know if you have noticed it, but when you love somebody communication between the two of you is immediate. Similarly, if we can establish such communion then I think we shall be able to explore this very complex problem. The great difficulty in establishing communication is the word, and you and I must pierce through the word and go beyond if we are to commune with each other, to share, partake in the problem which we are going to unroll, uncover, discuss.

The problem is the mind. Now, when I use the word 'mind' it may mean to me something entirely different from what it means to you. You have never thought about what the mind is, you have never explored the whole content of the mind. The mind is obviously a state, a being, a fullness, a depth, a vastness, but all those words do not indicate the actual state, they are merely

descriptive words and the state is not the word. I hope you are following. It is not very difficult, but you and I must be clear as we go along. So we must examine how to approach the mind. Is the mind the brain, and is the mind separate from the brain, is the mind a product of the brain? Please look at it. Please investigate with me.

We can see that the brain is the response centre for sensations. Nerves carry sensations to the brain, and the same nerves carry the impulse of both pleasure and pain. That brain, through sensations, begins to differentiate between hot and cold, pleasure and pain, and so on. From that differentiation thought arises. The process of thinking is the reaction of memory, and memory is part of the mind. I am going to explain very carefully, so please follow. I am bitten by a snake, there is a sensation which is painful, and there is the memory. So thereafter I am always frightened of snakes. Part of the brain has retained that memory, so whenever I see a snake I quiver. Or, I ask you where you live. You are familiar with the question and your response is immediate, you do not have to think about it. The nerves carry that question to the brain and the brain, having stored-up memories of where you live, responds immediately with the answer. If I ask you a question which is a little more complex, then there is a gap between the question and the answer, a time interval. In that interval the brain looks into memory and takes a little time to find the answer. So in that gap, during the time interval, the process of thinking is going on. Is that not so? I ask you what you want. You want so many things that you hesitate. Before you answer you look around, search, investigate and that investigation causes the gap because you are thinking what you want. Then I ask you a still more complicated question, and what happens? Please watch your own mind. Again the words set up the vibration of the question and the brain responds with the message: "I cannot find an immediate answer; I must look further into memory". So during that interval you are thinking rapidly and the gap between the question and the answer is much wider. And if I ask you an extremely difficult question, then, after many seconds of searching in memory, you finally say, 'I do not know'. But that 'I do not know' means, does it not?, that you are still looking around, expecting an answer, waiting for an answer either from yourself or from somebody else. Now there is a state of 'I do not know' in which there is no looking around, no waiting for an answer; but we will come to that presently. First we must understand the process of thinking. It is a challenge and a response, is it not? If the challenge is familiar the response is immediate; if the challenge is not a familiar one, the response takes a little time and during that time you are thinking, which means that the whole mechanism is set going, not only the verbal vibrations but also memory and then you answer. That is what we are doing all the time, is it not?

Memory is stored-up experience, tradition, the accumulation of knowledge, and memory is always accumulating and always responding. You see a person whom you recognize and you respond, but if you don't know the person there is no recognition, no response. This is not a complicated thing, it is very simple, as you can observe if you watch your own mind. We can see that this so-called brain responds to many forms of sensation; and obviously it must be extraordinarily sensitive, alert, vital, strong if it is to respond to every reaction and action. Most of us do not respond with sensitivity because the brain, through worry, conflict, excesses, indulgences and so on, has been made dull. Only a little part of it functions.

So we see that the process of thinking is the response of memory which is acting all the time like a machine. So

one asks: " What does freedom mean? ". I hope you understand this question and that I am making myself clear. If my whole mind is the result of time, the result of tradition, of various cultures, experiences, conditionings, always having the background of the family, the race, the belief, always functioning within the field of the known,—then where is freedom? If I am moving, as I am, all the time within the limits of my own mind, which is full of memories and the product of time, how is the mind to go beyond itself? The word ' freedom ' to such a mind means nothing, does it?, because he only turns ' freedom ' into another demand, saying: " How can I be free? ". Please follow this carefully and you will see. I realize, consciously or unconsciously, that mine is a very narrow life; there is perpetual anxiety, struggle, fear, misery, sorrow and so on, and so I say, I must be free, I must have peace of mind, I must escape from this limitation. This is what each one of us is demanding. Outwardly, under the various tyrannical governments there is no freedom; you are told what to do and you do it; and inwardly the same problem continues. Here, in a so-called democratic country you are more or less outwardly free—more or less—but inwardly you are a prisoner; and you are asking this question about freedom. The greater the organization of a church or of a society, and the greater the efficiency and the means of mass communication, the greater is the conflict and turmoil. So we are always in a struggle with our environment and within ourselves. Struggle is going on perpetually and there is contradiction and misery: my wife does not love me, I love someone else, there is death; I believe, I do not believe; there is ever turmoil and restlessness, as with the sea.

Have you ever watched the sea? There are certain days when the wind is quiet, there is no breath of air, and the sea reflects the stars. There is a tranquillity, a breathlessness, a sense of peace, but beneath there are deep currents, deep movements; its waters cover an enormous area and actually it is never still, it is ever moving, moving restlessly; every breath that comes shatters the quietness, the stillness. So also is the mind. We are eternally restless, and becoming aware of that we say: " Give me peace. Let me find God. I want to escape from this misery and to find out if there is an everlasting peace, bliss." That is all we want, and that is why we are in such a frightful struggle, such a tension of contradiction, one desire battling against another. Ambition breeds frustration and emptiness; and then this desire to fulfil, again brings the shadow of frustration. It is no use my merely describing our state, —we are aware of it, are we not? From the state of confusion, turmoil, misery, grief, to the state of a sense of passing joys, of occasionally looking at the sky and saying: " How beautiful, how wonderful! ", and occasionally knowing the feeling of love. But it is all temporary, fleeting, it is all in a flux. So the mind says: " Is there not a permanent state of peace? ", and it proceeds to invest an idea of God, of Truth, with permanence. And all the religions encourage this investiture of an idea with permanency. Every religion in the world says that there is a permanency, a bliss which you must seek, and that there is a way to it. They say there is a path from turmoil to Reality. You understand, Sir? The moment you are seeking a state which will be permanent, you must find a way to it,—a belief, a method, a system, a practice. Now to me there is neither a permanency nor a method. There is no method to discover Reality. Let us go into it and see.

I am full of fear—fear of death, fear with regard to love, fear of public opinion, fear of so many things. I am aware that I am anxious, fearful and so I say I must find a method which will help me not to be afraid. That is what we are all concerned with, is it not? So

I go to someone who says there is God, there is bliss, and he tells me what to do in order to get it, and I accept that there is a method, a way, to get from here to there. I want to explore that idea, but if you really examine it you will see that it has no meaning. So you and I are going to look at it together, but you cannot look at it if you are holding on to the idea that there is a way, if you are mesmerized by a method, a system or your tradition of centuries. To throw all that off and examine the thing differently demands a great deal of energy, a great deal of vigour. We are not now examining whether there is a permanent state of bliss, we are examining the thing called 'the way', the method to get from greed to non-greed, from fear to no-fear, from jealousy to non-jealousy, from transiency to permanency. In other words, we want to know how to get from point to point in a specified direction. Is that not so? Now if I want to become an engineer there is a specified direction, there is a method—I have to study higher mathematics and so on and I know the way I must proceed. If I want to learn a language, I know I will have to study the first lesson to the fifteenth and so on. That is, in learning a technique I move from a point to a point and during that time-interval I am learning, and at the end of a certain period I know it. That is very simple to see—that in technical things there is a movement from the known to the known. Similarly, all your religious books and teachers tell you that you can go from the point of turmoil to the point of bliss, and that there is a way from transiency to permanency. They say you must believe, practise, meditate, resist evil, exercise control in order to get from this point to that point—which means taking a specified direction to what you think you know to be bliss. In the same way as you know the state of turmoil, so there is said to be a specified direction to bliss, and to arrive there you must practise.

Now what is involved in this process? First of all, is bliss a static thing, a fixed state that does not move? You can go to your house because your house is fixed, but is bliss, reality, God, or whatever you like to call it, a static state or a moving thing, a living thing, a struggling thing that cannot be fixed? The desire to find a fixed, static state is the outcome of my turmoil, my misery, is it not?, and so out of my confusion I create a thing called 'the permanent' and then say I must find a way to it.

And what do we mean by a method, a practice, a discipline? To me, every form of discipline corrodes the mind, destroys intelligence, limits thought, narrows down this extraordinary capacity of the mind. I am not asking you to accept this, but as we are trying to communicate with each other I am telling you how I see it and I hope you are looking at it also. What does the word 'discipline' mean? It comes from a Latin word which means 'to learn'—not to control, not to subjugate, not to compel, but to learn. You cease to learn when you compel yourself; but if you understand, for instance, that you must know all about fear, that you must not merely resist fear, control it, or find a method of escaping from it, then, in examining the fear you are learning about it. Therefore no discipline is necessary. I do not know if I am making myself clear? We say we want to know all about fear, so we have to examine it, we have to learn what is involved, at what depth the fear is. Fear must be in relation to something, it cannot exist by itself. Consciously or unconsciously I am afraid of something, so I have to examine, to explore, and in the process of learning all about the fear there is a total cessation of fear—not merely an arriving at the opposite of fear, called courage, but a total cessation of fear. But to understand that requires a great deal of thought, a great deal of enquiry.

Now I am going briefly to examine fear. First of all, I am afraid, let us

say, of death. What do I mean by fear of death? After all, I do not know anything about death; I do not know if there is continuity or not; I do not know anything about the Unknown; all that my mind is used to is the process of functioning within the field of the known. So I am afraid of something which I do not know. Is that not so? You are afraid, are you not?, of the tomorrow, of losing your job, of somebody being ill in the family, of the future uncertainty, of the unknown. You know very well, do you not?, that feeling of fear, that anxiety, that gnawing sense of uncertainty, but you have never actually *looked* at it, have you? You have never said to yourself, 'let me look at it'. Now, how does one look at fear? First of all you must separate the word from the fear, from the feeling, must you not?, because the word blocks you from looking at the state. I hope you are following all this, because if you are really interested and are looking at it you will be totally free from fear, from jealousy, from greed—the things the mind is caught in. If you go through it you will see that the mind will be completely free from all this struggle but you can only do it if you can go beyond the word. So first I must recognize that there is fear; then I must be aware that I must not escape from it into some conclusion—go to the temple, the *guru*, take a drink, turn on the radio, read a book. All those escapes have to stop, not from compulsion, but because you really want to learn, to understand, and you cannot learn about something if you run away from it, which is obvious. So I come to the point of no escape from fear. Then I am left only with the word 'fear' to indicate the fear. And can I now separate the word from the actual state?

Now if you can do that, if you are really capable of understanding that the word is not the thing, that the word 'fear' is not the fear; if you can separate it, then you will see that the feeling you have is entirely different. Then you will have approached it for the first time; for the first time you will have freed the word from the feeling. Therefore your mind is capable of discerning the feeling, of going into it, absorbing it, understanding, learning.

So the mind frees itself from the method, the 'how', from this movement to a specified point. The specified point means a distance, it means time, that you will eventually get there, but life is not a fixed point, reality is not fixed, it is a living thing like the waters of a river. You cannot take a handful of water and say it is the river; the river is the whole movement from the beginning to the end. Likewise Reality cannot be held, life cannot be imprisoned and it has no direction.

So there is no method. Do what you will, practise all the idiotic things, repeat the word *OM* and exercise from morning to night, you will never capture this immeasurable thing. Those things only mesmerize the mind, making it dull and stupid. But if you want to *learn* about the mind, then you will see that the very learning brings its own subtle form of attention. Learning has no beginning and no ending; and life is that learning of the self, the 'me', learning endlessly, never accumulating, never posing, never struggling. Then you will find as you do this, that the mind becomes totally empty of the known, and then there is creation.

December 3, 1958

IV

TALK IN BOMBAY

Most of us are concerned with the immediate action, are we not?,—what to do, what to think, what should be done—and we concentrate on that demand and give our whole thought to it. And this concern for immediate action becomes our chief problem. "Should I do this or should I not do it,

or what must be done?" So we spend a great deal of energy in concentrating on the immediate. This concentration surely begins from the centre of a certain desire, a certain urge, demand or motive, does it not?, through trying to solve the immediate problem. If you observe you will see for yourself that when you are concentrated on an immediate problem, the demand for the solution of that problem and the process of concentration come always from a centre. There is a centre which narrows down the whole field of attention, from a certain point to a certain point. That is what happens, is it not? I have to do something and I bring my whole thought to bear upon it, but the coming together of thought on a point is the outcome of a centre of motive, a centre that demands a solution according to pleasure and pain, according to vanity, according to frustration, and so on. That is what is happening all the time; there is always a centre from which concentration takes place. So concentration becomes a process of exclusion, a gathering together of all thought to a certain point. That is what you do when you have to study, when you have to do a job. You say you must concentrate and all thought is brought to a certain point and from there you act.

I think there is a difference between concentration and attention. Attention is awareness of the whole field of thought; attention is extensive; it has, if you observe, no frontier, no limitation. Attention is an awareness of the whole, and in that state, when you give attention to any problem, then you are able to observe the whole field of thought and also comprehend the implications and significance of the problem. Whereas concentration narrows down all thought to a certain point and so is an exclusive process. So, invariably our action, being born of concentration, is limited; and in that state of concentration there is no attention. But when there is attention—in that extensive sense of the mind being without a frontier—there can also be concentration. The little does not hold the big but the big can hold the little.

Now when you are paying attention to what is being said, you are listening not only to grasp the meaning of the words but listening also to find out what the speaker means, to see the wider implications, to go behind the words, beyond the intellectual level. But that wholeness of attention and comprehension is denied when there is concentration with a motive.

You know, when you appreciate beauty, it is really being in a state which is proportion, symmetry, colour, shape, movement and a living quality. Not only is the intellect very alert and sensitive but there is a state of wholeness of attention and feeling. But if you are merely concentrating on the appreciation of something beautiful then there is no real feeling of beauty. I hope I am making myself clear because I think it is very important to understand this. For I feel that without the sense of beauty one cannot possibly understand what is true. Truth is not merely an idea or an intellectual concept, a formula; it is a state of being. It is a state of mind that comprehends totally, not a mind that is concentrated with a motive upon an idea. I feel it is very important and urgent to feel this quality of beauty, which is not the denial of the ugly or the opposite of the ugly. All opposites are the outcome of a motive in a state of concentration, whereas beauty is a state of mind in which there is an attention which has no boundary. I am only putting into words what most of us occasionally do feel. You know how, when you say of something, 'how beautiful, how lovely!', your whole being is in that; in those words there is real feeling and your mind is not just concentrated on an idea of what you consider to be beautiful.

I feel that a mind which is not capable of seeing and feeling totally the beauty of the earth, the sky, the palm tree, the horizon, the beauty of a line,

a face, a gesture, will never comprehend that extraordinary thing which is beauty and freedom. For most of us freedom is merely the opposite of bondage, therefore merely a reaction. But to comprehend the feeling, the beauty, the loveliness, that extraordinary state which is not the opposite of bondage, requires a mind that is capable of seeing the totality of something. Most of us, surely, have lost or have never had real feeling. Our education, our way of life, our daily habits, traditions, customs have deprived the mind of feeling. If you observe, go into your own mind very diligently, you will find that feeling itself has no motive—the feeling for a tree, the sense of appreciation of a rich man driving a beautiful car, the sight of the villager starving, struggling, toiling day after day. If there *is* feeling, then from that feeling itself there is an action which is much more comprehensive, much more potent than the intellectual action of the do-gooders and the reformers because in it there is understanding, a feeling for both the ugly and the beautiful—but not as opposites. To have such feeling is essential if we are to understand this whole process of our existence and our ways of thinking. It means comprehending the depth, the width of life and also this extraordinary thing called the self, the 'me'. To understand this me, this self, with all its joys, its struggles, its pains, intentions, hopes, fears, ambition, envy, jealousy and so on there must be deep feeling, not mere intellection. You know, when you have a feeling for something, you see much more sharply, much more intelligently and clearly. I do not know if you have noticed it, but when you love somebody, or when you see something rather extraordinary about someone, you become much more intelligent, sharp, alert, do you not? There is a sharpness, and alertness from concentration, but in that there is no feeling, no affection.

If one can really grasp this, not merely intellectually or verbally but actually, seriously, then when you see something —a tree, a boy, a girl—with this quality you can also be aware of the whole content of the mind, not merely the superficial, the obvious, conscious mind but the unconscious with all the innumerable struggles, the racial inheritance, the motives and experiences and stored-up knowledge. From that fullness of awareness and feeling you will see a totally different process of action taking place.

Perhaps I am talking about something of which you have had no experience and probably you will tell me to be practical and come down to earth and tell you what to do and not to do, and not be vague. But you see the difficulty is that unless you see this—unless you see the *whole* sky, the beauty of the night, of the morning and the evening, you can never do anything worth while under the heavens except your petty little activities of daily existence. Unless you grasp this whole thing your existence will remain miserable, sorrowful, but with the perception of this enormous thing called life, with the feeling for it, you can come to the practical with precision, with clarity, with depth. But most of us are merely concerned with immediate profit, with immediate results, the immediate pleasure or pain. So it seems to me it is very important in the pursuit of the understanding of the self that there be this feeling. But most of our feelings are dead, because when you see every day the same poverty, the same squalor, the same misery and struggle, and the same customs and habits, the mind gets dull, deadened, insensitive and it becomes very difficult to feel. So, if I may, I would like to go into something which, if we can understand it very deeply, will help us to realize this feeling —the feeling which is quite different from sentimentality, from emotion, tears and devotion. If we can get this feeling then the heavens will open.

If I may deviate for a moment, I would like to make it clear that I am

talking to you as an individual. You and I, as two friends, are really concerned with life, with all the turmoil that human beings go through, and so we are talking about this because we are interested. I hope you are not merely listening to me or trying to learn from me. You will learn only by observing yourself while I am describing. But if you are carried away and depend on the verbal description, then you are merely hearing without learning. If you are listening, which is an act of attention not concentration, and directly experiencing your own state, then you will see that an extraordinary feeling of the love of learning comes into being which is not the learning from a book, from a talk. That kind of learning is merely knowledge; it is dead, it has no meaning, it is only the cultivation of memory, and memory is not intelligence. If you and I can really listen, learn, you will see the turmoil of feeling arising; I am using that word ' turmoil ' in the right sense—a bubbling, a release of fullness without which there can be no understanding.

To get back to our enquiry, I would like you to investigate with me into the problem of attachment, because it is very important to understand it. You are attached, are you not?, either to things, to people or to ideas. You are attached to things—a car, some property, a dress, or whatever it is—; or you are attached to a person—your wife, your child, your friend—; or you are attached to an idea of God or no God, of the State, of reincarnation. Now what does this attachment mean? One can understand to a certain extent being attached to a watch or a house, even though they are dead things, but the attachment to a person or to an idea is much more complicated. Attachment seems to me to be invariably to dead things. The attachment to the wife, the husband, the son, is it to a living thing or really to a dead thing? Are you attached to a living person or the picture you have made of a living person? And is not that picture a dead thing? We are enquiring, going into it together. What are you attached to? Not the living person but the idea, the memory of the pleasures and experiences you have had from that person. Please follow this,—can you be attached to a river? You may have a picture, a memory of a particular river you know of, but you cannot be attached to living waters; the river is moving swiftly, it is in a constant state of movement and what you are attached to is a picture which the word ' river ' awakens—somewhere where you had pleasure, amusement, a quiet evening by the riverside, but you cannot be attached to the movement of that water. If we follow this carefully we are going to find out how through attachment we are destroying feeling, because all our attachment is to dead things. You can never be attached to a living thing any more than you can be attached to the river, to the sea because the living thing is moving, eternal, in a state of continual motion. So when you say you are attached to your son, your daughter, your husband, if you can very carefully look within yourself, you will see that you cannot be attached to a living person because that person is constantly changing, moving, in a state of turmoil. What you are attached to is your picture of that person. For instance when I say I am attached to my son, it is because through him I immortalize myself, through him I become prosperous, I expect him to keep up my name. I say I may have been a failure but he will be successful, he will be more ambitious than I have been, and so I identify myself with him—the ' him ' being a picture. But the picture is a dead thing! So look what the mind is doing—it is creating pictures and attaching itself to dead things!

And when you say you are attached to an idea, what are ideas? Look, Sir, you are a Hindu, a Parsee, a Mussulman, a Christian, a Buddhist, an atheist—whatever you are, you have that idea

firmly fixed in your mind, as it is firmly fixed in the mind also of the socialist, communist or capitalist. But ideas can never be living things—they are conclusions, reactions, dogmas impressed on your mind from childhood through propaganda, compulsion, education and various forms of communication. And have you not found how astonishingly difficult it is to free the mind from an idea? To free the Hindu mind from reincarnation, karma and all the rest of it, is almost impossible. So again you can see that a mind attached to an idea is attached to a dead thing, as a conclusion is a dead thing, and a belief also. So you are attached to a dead thing, but it is very difficult to cease being attached, because we do also love people. But where there is attachment can there be love? Or is love something vital, creative, moving,—a feeling which cannot exist together with what is dead? How arduous and difficult it is to see this fact! It requires a great deal of insight, a great deal of energy and comprehension to see that the mind is everlastingly attaching itself to dead things and that such a mind is itself dead. Being of the dead, we are functioning only in the field of the burning-ghat. Therefore how can one have feeling?

So you begin to see that love knows no attachment. That is a hard thing to swallow, but it is a fact. And because our minds are so attached to dead things problems arise. Then we try to cultivate detachment—which is attachment in a different cloak and therefore still in the field of death. Do observe in yourself how dead we are, how we have destroyed the bubbling feeling. The earth is not a dead thing, but when you are attached to something you call 'India', which is just a symbol of a small part and not the earth itself, then you are clinging to something which is dead. Therefore your nationalism is merely a flirtation with death; it has no depth, no vitality. But the feeling for the earth itself—not my earth or the Russian, American or English earth—*that* has a living quality.

So can we not understand, feel, see, that where there is attachment there is death? After all, when you are doing the same thing every day, getting up at the same time, repeating the same routine, going to the office and so on, it becomes a custom, a tradition, a habit, and so your mind becomes dull. You may pass a lovely sunset or sunrise, a single tree alone in a field, and no depth of feeling is aroused because habit has taken the place of feeling and your mind becomes attached to habit, and objects to being shaken. The mind objects to change, and so the mind is destroying itself through its own attachments to dead or dying things.

Now if you have really understood all this, not merely verbally or intellectually, but if you feel deeply with me that this is really a very serious thing, then you will see that you can go to the office, take a bus, function in everyday life with a different quality, a new quality of mind. After all, you cannot stop doing your regular jobs, living your daily life; now it is a routine to which you are attached. And when you are attached to the fountain that holds the water you cannot move with the living water. To see the truth of this requires not only insight, clarity of thought, precision of mind, but also the sense of beauty. If you have understood, you will see that attachment has no meaning any more. You do not have to struggle to be free of it; it drops away like a leaf in the wind. Then your mind becomes extraordinarily alive, sharp, precise, no longer confused. But without understanding all this you will merely say: "Let me have it" or "I have something I must do." You are attached to action and you want the immediate answer. You have to decide what to do tomorrow and that is much more compelling, much more urgent to you than this enquiry, than this search, than the feeling of this whole quality of comprehension, understanding, beauty

and love. So your actions are always leading to death, death being confusion, misery, suffering and toil. If you see a man who only wants immediate action, immediate solution, what can you do for such a man, who is pursuing death and insists on doing it? I am afraid most of us are like that. That is why the people of this country are inwardly dead. Though they may build dams for irrigation, industries, lessen population, feed people better and all the rest of it, it is like the superficial structure of a beautiful house with no one living in it. That is what is happening. Technology is an *art*, but we have reduced it to a mechanical thing.

So if you and I have really truthfully and honestly asked ourselves how to awaken this feeling, then we shall have seen that any form of attachment is a dead thing, and that this deadly quality of attachment—to things, to people and to ideas, invariably leads to the grave. In perceiving this you will see that your desire for immediate action has an answer at a totally different level, and the answer will be true, and it will be practical.

I hope I have made myself clear because for most of us the day to day action of habit has become all-important, so that we never see the horizon but are always doing something. You can only have the explosion of feeling when you understand this whole process of yourself and your attachments. If you can explore, examine, look into this thing called attachment, then you will begin to learn, and it is learning that will break up the dead things; it is learning that will give the feeling to action. You may make a mistake in that action, but that mistake is a constant process of learning. To act means that you are trying to see, to find out, to understand, not merely trying to produce a result—which is a dead result. Action becomes very small and petty if you do not understand the centre, the actor. We separate the actor from the action; the 'I' always does that and so becomes a dead thing. But if you are beginning to understand yourself, which is self-knowledge, which is learning about yourself, then that learning is a beautiful thing, so subtle, like living waters. If you understand that, and with that understanding act—not with the action of thought, but through the very process of learning—then you will find that the mind is no longer dead, no longer attached to dead and dying things. The mind, then, is extraordinary; it is like the horizon, endless, like space, without measure. Such a mind can go very deeply, and become that which is the Universe, the Timeless. From that state you will be able to act in time, but with a totally different feeling. All this requires not chronological time, days, weeks and years, but the understanding of yourself, which can be done immediately. You will know, then, what love is. Love knows no jealousy, no envy, no ambition, and has no anchorage; it is a state in which there is no time, and because of that, action takes on a totally different meaning in our daily existence.

December 7, 1958

V

TALK IN BOMBAY

Most of us are too occupied to admit the need of change. The mind is incessantly active, in a turmoil, occupied with this and that, with the innumerable problems of life, not only the external but the inward also, and this constant occupation both in the conscious and the unconscious does not allow a change to take place. It seems to me that it is very important to go very deeply into this question of change, because with the onrush of events, with the conflicting and contradictory environmental influences, with the pressures of social upheavals and the establishment of tyrannies, military dictatorships and so on,

change merely becomes an outward adjustment. So the question is, is there change at all? If so, at what level do we change? And what do we mean by change? You and I obviously see that there must be some kind of change, not only in governments, in the economic and social structures, but also in the way of our living, in the way of our thoughts and aspirations. In all these things there must be some kind of revolution, some kind of change. Is it merely continued modification that is needed, or is there a need for a change which is totally different, which is not merely within the field of time?

I shall go into this, if I may, this evening. It seems to me that all the changes that take place under pressure, under influence, under social revolutions are in fact no change at all; they are merely adjustments to the environment. And that is what is happening all the time, constantly. A new government, a new social order, a new way of thinking comes into being—through propaganda, through various forms of mass communication—and because of the pressure we automatically adjust ourselves to it. That is what is actually going on in the world, and this striving to adjust, this struggle to conform, this incessant urge to yield, to follow, obviously wears down the mind, and in that process we think we are changing.

Now, how do you change? What makes you say, 'I must change. I must no longer do this or that'? I do not know whether you have ever considered this? If you feel envious, jealous or ambitious, or whatever it is, what makes you seek to put an end to it—if you ever do? I do not know if you have ever examined it or whether you just go on with it—sometimes exploding, sometimes with jealousy dormant, but always simmering, always there. And if you want to change radically, to uproot jealousy altogether, then how do you proceed?

Most of us depend upon circumstances to bring about a change, but the fundamental situation always remains the same; circumstances may vary but the state of jealousy is always round the corner and the cause of jealousy is ever there. One may cover it up, one may run away from it through various forms of discipline and denial but essentially it is there and, given a new situation, it will arise again. You must have experienced this very often. Now what makes you or me change? And what do we mean by that word 'change'? And is the mind capable of changing when it is occupied? Most of our minds are occupied, are they not? The mind is always occupied in the sense of being continually concerned with the daily activities, earning a livelihood, with social problems, with sex, with amusement, with what the neighbours say, with the decrees of the government. If you are rich you are concerned with hiding your money from the tax authorities, and so on. Usually your mind is occupied, whether you are conscious of it or not. The mind is in a perpetual state of turmoil, always occupied with something, and when a problem is put to it—like this problem of change—it then begins to occupy itself with that problem. Is that not what happens, and what is happening now? I am putting to you the problem of what you mean by change, and at what level do you change, and what compels you to change, and your mind says: "By Jove, here is a problem, I must look at it, I must occupy myself with it." But a mind that is occupied with a problem, looking into it, revolving round it, analyzing it, forcing it along this way or that, such a mind will not allow any change.

I think change comes about in a totally different manner, and I would like to go into it with you. Change implies a movement from one point to another point—towards an idea, or a particular desire. There is either the social revolution, which is from a given condition to a new condition, or there is the feeling that I am greedy and I must change to non-greed, I am violent and

I must become non-violent, which is again a process from a given point to another point, from one quality to another quality. That is what we call change, is it not? I hope this at least is clear between you and me, so that we are thinking together precisely and clearly on this point. I am ignorant and I must become learned, enlightened; I am miserable but I must try and be happy; I am in turmoil and I must find peace. So this movement is a change from something to something. Now what does this involve? Surely it involves time, does it not? There must be not only chronological time, but psychological time. That is, to move from one point to another implies distance, an interval, a gap which must be covered by thought, by activity, which requires chronological time as well as the psychological time of 'I will do it one day' or 'I really must be different'. I hope I am making that point clear, that whatever change is required, whether outwardly in social conditions, or inwardly, time is involved. And so you say time is necessary.

Now what do we mean by time? It involves not only the interval, the movement from one point to another point, but it also involves, does it not?, the movement from the present to the to-morrow, to the future. We always think in terms of time because our whole mind is based on time, is the result of time, is it not? You existed yesterday, you exist today and you will exist tomorrow if no accident takes place. So you are always functioning, are you not?, within that field of time. We are always thinking in terms of what has been, what is and what will be. And within that field of time we say we must change. But in that field is there change at all, or is there only the conflict between 'what is' and 'what should be'? After all, I cannot change the mind in an instant, nor can I change society, because there are too many contradictory urges at work, too many opposing desires, too many laws, regulations to control and shape mass activity. All that structure cannot be overthrown totally in an instant, by tomorrow. All the reformers and revolutionaries try to bring about change, either violently or gradually, but they all require time. And when I say to myself 'I was', 'I am' and 'I shall be', I also am caught in time. So I am asking myself whether the element of time is the factor, the catalyst, the force that brings about change, or whether a totally different thing, a different element altogether is needed to bring about change. So long as I am changing in the field of time I am still functioning within the field of my own thought. The 'what I should be', 'what I am', and 'what I must not be' are all within the field of my own consciousness, is it not so? When you have been angry or jealous you begin to discipline, correct, control, but it is always the 'you' that is controlling, making an effort not to be angry. Always it is the self that is operating and the self is obviously in the field of time. The self *is* the field of time. Am I making this too difficult? I do not think so because, after all, most of us do function that way. A constant battle is going on within us, wearing us out in the process. So I am asking myself whether a change is possible, since change within the field of consciousness is no change at all. It is like merely putting on a different mask: I may no longer be angry, but the element of the 'me' that has controlled the anger is still there. So how is change to be brought about? Because I see that so long as I think in terms of time there is no change. I do not know if I am conveying the significance of the fact that so long as I am thinking of changing I must resort to time. Time is a very difficult thing to understand because all striving implies time and self-consciousness, and in that field is there ever real change or is change something entirely outside the field of time?

Let us put it differently. Without learning about yourself—yourself as a

social entity, an economic entity, an individual—obviously there can be no radical change. What you do without knowing yourself is merely alteration, adjustment to a certain pattern. So without knowing yourself there can be no radical transformation. Now, is learning about yourself a matter of time? Can you know the entirety of yourself on the instant, or is it a matter of time,—slowly analyzing, exploring, dissecting, examining? In that process, if you miss any particular angle, any particular layer, your conclusion, your examination will not be clear, it will be perverted. It would be an endless process, would it not?, a process in which any slightest mistake would lead to further confusion. So the question is: Can I know myself immediately? Can the mind learn of its entire process, its whole depth, discover its vastness, its extraordinary richness, on the instant?

Before we go further, I think that you should listen differently. You are listening now, are you not?, to see how you can transcend time and so bring about a change. I have pointed out that in the field of time there is no change at all; that a mind which struggles to be non-envious is still envious, and then I have asked if one can learn about oneself totally without the process of analysis. I am now asking how you are listening to me. Are you asking yourself how to get that change which is radical? If so, you are back in the field of time, are you not? Or are you listening to me and learning without that barrier of time? Am I making the problem clear or more difficult? Probably more difficult because this is a very complex problem, and if you have not followed inwardly then you will find what I am going to say now much more difficult.

Silence, the movement of silence is the only field in which there is a change; that is the only constant state from which change can take place.

Look, Sirs, the problem is this. I see that social influences, pressures, environment, bring about certain changes in me; a quarrel with my wife necessitates a certain adjustment. And throughout my life I keep on adjusting, constantly changing superficially, but inwardly I am the same, and the problem is how am I to change deeply, without influence, without compulsion, without a motive—because a motive implies time. I see I must change because I know I am dull, stupid, envious, anxious, fearful, and every pleasure is vanishing, and I want to change so radically, so totally, that my mind is new. If that is your problem also, then we are in relationship, we can commune with each other, and we must establish that relationship in order to understand what we are exploring and what we are going to discover. If you only change under pressure, under influence, then you will find that you are merely adjusting, imitating, conforming, and obviously that is not change. Behind it all the entity is still the same.

That very word 'change' implies, does it not?, to change from this to that, so now let us eliminate the word 'change' and ask: How am I to exist in a state of constancy which is invariable, which is not merely a permanent state?

You see, Sirs, we must differentiate between the permanent state and that which is constant. The state of permanency—wanting to be immortal, wanting to have permanent peace, joy, bliss—that is what most of us actually want, is it not? And can we get it? Or, is there a state which knows no change at all, in which there is always a quality of freshness, a newness, a sense of being? Change implies an impermanency which is seeking permanency. But there is a state without any change, in which there is a quality of shadowless movement—a movement which has no time in the sense of being this and becoming that. So how is the mind to move from this state to that? All our activity is based on the impermanent trying to become the permanent; politically, economically, socially, and psychologically.

I can also see very clearly that there can be a state of mind in which there is no change at all; but it can only come about when the mind is motionless and stable. Such a motionless state is a still mind, not a dead mind, and it knows neither impermanency nor permanency. It is a mind that is completely quiet. Such a mind does not demand change, and all its action springs from that silence. That is the only state in which the weariness, the conflict of the worrying mind completely ceases. So, is it possible to move from here to there, but not in time?

Let me put it differently. I know hate, I know jealousy, ambition, and so on, and I can control hate, discipline it, but I see that that is an entirely different thing from the mind that never knows hate, that has never tasted hate because it is innocent, fresh, of a completely and totally different quality. Can the mind instantly be that which knows no hate? After all, the hating mind cannot know what love is. So how is hate to cease on the instant, totally, so that there is the other state where there is only love? *That* is the complete, radical change. And how is this miracle to take place? We say that the miracle can only take place by the grace of God or by some mysterious means. If you say that, it will never happen.

To bring about this miracle, first we must be very clear that there is no change in terms of time, only a process of putting on a different mask.

Let us attack it from another point of view. Are you ever conscious of being silent? Have you experienced silence? If you have experienced silence then it is not silence, is it? If there is an observer observing silence, then it is the projection of the experiencer—the experiencer wishing to be in a state of silence. Therefore it is not silence. Reality can never be experienced; if you do experience Reality then it is not Reality, because then there is the division between the experiencer and the experience. That division signifies duality and all the conflicts of duality. So silence can never be experienced.

If you really understand that, if you are listening and learning the fact that silence can never be experienced, then what is the state of the mind that has no experience of silence, that *is* silence? I begin to see that a mind which is silent is not *conscious* that it is silent. So also with humility. If you are *conscious* that you are humble, then that is not humility. If I am *conscious* that I am holy, spiritual, I am *not*; if I am *conscious* that I know, then I am ignorant. If I am *conscious* that my mind is silent then there is no silence. So silence is a state of mind in which there is the absence of the experiencer. Can you listen to me in that state of silence, being unaware that you are silent?

Sirs, this requires a great deal of energy, a great deal of precise thinking, but if you have thought very, very clearly, observed yourself very deeply, sharply, with such clarity that no shadow is left, then you will see that the mind has a quality of silence in which time and the movement of time have ceased; all question of change has totally ceased because there is no demand and no need for change.

This is one of the most difficult things to convey because words cannot describe it. If you are merely waiting to experience it, you will not; you will only wait and wait. But if you have examined deeply the whole problem of change, the whole movement of going from one state to another, from one point to another, if you have gone into it very, very deeply, grasped it, understood it, and abandoned it—in which abandonment there is neither hope nor despair—then there is a state of mind which *is silence*; and that silence is not recognizable by the mind because all recognition is a process of experience. So, change implies only a movement in time, and that movement is like cutting the air with a sword—it does nothing, it merely produces a lot of activity. But when you understand the whole

process, the implications and the significance of change, and thereby let it drop away from you, you will see that the mind is in a state of silence in which all movement of time has ceased, and that new movement of silence is not recognizable and therefore not experienceable. Such a state does not demand change; it is in eternal movement, and therefore beyond time. Then there is an action which is right, which is true, always and under all circumstances.

December 10, 1958

VI

TALK IN BOMBAY

I wonder why one gives importance to thought? To us, thinking has become very important and significant. The more subtle, the more cunning, the more complicated it is, the more we give it importance, and I am wondering if thought has any deep fundamental significance at all. Do we live by thought? Do we conduct our life by thought? Does ideation—the ideal—play any deep significant part in our life or do we think casually, are our ideas superficial, our thoughts not very deep? And *can* thought go very deep, or is it always superficial? I think it will be very interesting if we can go into this whole problem and find out if a religious life is dependent on thought. By a religious life I do not mean going to the temple, the church, the dogmas, beliefs, rituals and all the rest of it. All those are obviously social conveniences and of very little meaning. But is thought conducive to a truly religious life? Does thought unfold the beauty, the depth of a really deep religious feeling? Is thought the instrument for the discovery of what is true? If not, then what part does thought play in all our seeking?

If we could, you and I, really think this out, slowly, deeply, then perhaps we would be able to discover the true significance of life and not give that enormous importance to thought. Perhaps we shall also be able to find out that there is no right or wrong thinking, but that thought itself is very superficial.

Thought is really a reaction, is it not?—a reaction to any given problem whether it be a problem of mathematics, physics, or a problem of relationship. What we call 'thinking' is always a reaction between the problem, the challenge, and the response, is it not? And thinking, as one sees if one looks, is the collected experiences stored as memory and responding to any challenge. The whole of one's background of experience, of knowledge gathered and accumulated through everyday experience, becomes the immense reservoir of memory, and that memory responds, either in a verbal manner or in an emotional manner or intellectually.

I hope you are listening to me not as to a talk or discourse but as though you and I were two people together, talking over the problem and trying to find out the true significance and worth of thought.

To me, thought is not the instrument of real discovery; thought is not the instrument which explores, that is capable of discovering or examining. And if you and I are going to understand each other, to communicate, commune with each other about the significance of thought, we must both be capable of looking, without accepting or rejecting, without defending or taking anything for granted. What you and I are going to do is to examine thought not verbally or intellectually but looking at it as a fact. I do not know if you have ever looked at a fact without clouding that fact with an opinion? I feel that if we can look at this complicated thing called 'thought', neither giving our opinion nor expressing our prejudices by saying it is necessary or not necessary, but by

merely observing it, we shall be able to explore the whole content of thought, the whole machinery of thought.

Thinking, surely, is superficial; it is the response of memory, the collected experiences, the conditioning, and according to that conditioning, which is our background, thought responds to any challenge. Thought is always bound to this collected experience, and the question is, can thinking ever be free? Because it is only in freedom that one can observe, it is only in freedom that one can discover. It is only in a state of spontaneity, where there is no compulsion, no immediate demand, no pressure of social influence, that real discovery is possible. Surely, to observe what you are thinking, why you think, and the source and motive of your thought, there must be a certain sense of spontaneity, of freedom, because any influence whatsoever gives a twist to observation. With all thinking, if there is any compulsion or pressure thought becomes crooked.

So can thought ever set man free, set the mind free, and is freedom the essential necessity if one is to discover what is true? There are two different types of freedom—the freedom *from* something or the freedom to fulfil, *to be* something; and there is freedom, just freedom. Most of us want to be free *from* something—free from time or free from a relative, or else we want to be free to be fulfilled, to express ourselves. All our ideas of freedom are limited to those two—the freedom from something or the freedom to be something. Now both are reactions, are they not? Both are the result of thought, the outcome of some form of inward or outward compulsion. Thought is caught in that process; thought seeks freedom from tyranny, freedom from a corrupt government, freedom from a particular relationship, freedom from a feeling of anxiety; and infreeing oneself, one hopes to be able to fulfil oneself in something else. So we always think in terms of freedom from, or freedom to be, to fulfil. And it seems to be that thinking of freedom only in those two categories is very superficial.

So, is there a freedom which is not merely a reaction, in which there is neither a movement from nor a movement to be? And can such a freedom be captured, engendered as an idea by thought? Because if you are merely free *from* something you are not really free, and if you are free in the sense of being fulfilled, in that there is always anxiety, fear, frustration and sorrow. Can thought free the mind so that sorrow and anxiety have ceased altogether? Surely, as with love, real goodness is not cultivated by thought; it is a state of being, but that state cannot be brought about by the mind which says to itself, 'I must be good'. So, can one find out, by searching through the various channels of thought, what freedom is? Can thought uncover the true significance of life, unfold Reality? Or must thought be totally suspended for Reality to be?

Let me put it differently. You are seeking something, are you not? If you are a so-called religious person you are seeking what you call God, or else you are seeking more money, more happiness, or you want to be good; you are seeking the expression of your ambition. Everyone is seeking something.

Now what do we mean by seeking? To seek implies that you know what it is you are seeking. When you say you are seeking peace of mind, it must mean either that you have already experienced it and want it back, or you are projecting a verbal idea which is not an actuality but a thing created by thought. So search implies that you have already known or experienced what you seek. You cannot seek something which you do not know. When you say you are seeking God, it means you already know what God is or else your conditioning has projected the idea that there is a God. So, thinking compels you to seek that which thought itself has projected. Thought, which is superficial, thought,

the result of many experiences which have been gathered and which form your background—from that thought you project an idea and then you seek it! And in your search for God you have visions, you have experiences which only strengthen the search and urge you on to follow the projections of your background. So, searching is still the motion of thought. One is in conflict, in turmoil, and in order to escape from that turmoil thought begins to project an idea that there must be peace, that there must be permanent bliss, and then it proceeds to seek it. This is actually what is taking place in each one of us. One does not understand this miserable existence, this everlasting chaos and one wants to escape to a permanent state of bliss. Now that state is projected by the mind, and having projected it thought says: " I must find help to get to it ". And so follows the methods, the system, the practice. Thought creates the problem and then tries to escape from the problem through various systems in order to reach the projected idea of a permanent state. So, thought pursues its own projection, its own shadow.

Now, the question is, really, can the mind suspend thinking and face everyday experience from a different quality of mind? This does not mean to forget or neglect collected memory, collected experience. Technicians, bridge-builders, scientists, clerks and so on are, of course, needed, but is it possible, realizing that thinking is not the solution to our problems, to suspend thought and observe the problem? I do not know if you have ever tried really to look at a problem without the agitation, the turmoil, the restlessness of thought? Thinking creates a series of motions of restlessness, of anxiety, of demand for a solution, and have you ever tried to sink thought, to suspend thinking and just observe the problem? Please try it, Sirs, as I am talking. Listen so that you can look at the problem without the agitation of thought.

You have many problems—problems of relationship, of family, problems of your work, your responsibilities, problems of your social, environmental or political life—whether they are immediate, pressing or remote. Take any one of those problems and look at it. You have always looked at it, have you not?, with a certain agitation of thought which says: " I must solve it; what am I to do?; is this right or is that?; is this respectable or not possible? ", and so on and on. And with this restless thought you examine the problem, and obviously whatever solution you find through that restlessness, is not a true answer and only creates more problems. That is what is actually taking place with each one of us. So can you look at the problem suspending your thought? Thought is the result of collected experiences and their memories respond to the problem; but, can you suspend thought so that for the moment your mind is not under pressure, not under the weight of a thousand yesterdays? It is not merely a matter of saying: " I will not think ". That is impossible. But if you see the truth that an agitated mind that is merely responding according to its conditioning, its background, its accumulated experiences cannot resolve or understand the problem—if you see the truth of that fact totally, then you understand that thought is not the instrument which will resolve our problems.

Let me put it differently. It seems that whatever man can do, an appropriate electronic machine can do also. It is being discovered, and will be perfected in a decade or two, that what a human mind can do, the machine can do also and quite efficiently. It will probably compose, write poems, translate books, and so on. And chemically they are making drugs to give comfort, peace, freedom from worry, tranquillization. So you understand, Sirs, what is going to happen? Is the machine to take over your work and probably do it better, and is the drug to give you peace

of mind? There are certain drugs you can take to make your mind extraordinarily quiet so that you won't have to go through disciplines, controls, breathing exercises and all those tricks. So the petty mind, the shallow mind, the limited mind which only thinks an inch from itself, will have no more worries, it will have peace. But such a mind is still petty, its frontiers are recognizable and all its thoughts are shallow. Though it is very quiet through taking pills, it has not broken down its own limitations, has it? A petty mind thinking about God, going from one graven image to another, uttering a lot of words, murmuring a lot of prayers, is still a petty mind. And that is the case with most of us.

So how can thought, which is always superficial, always petty, always limited, how can that thought be suspended so that there is no frontier at all, so that there is freedom—but not the freedom *from* something or the freedom *to be* something? I hope you understand the question?

You see, one can forever improve oneself—one can think a little more, apply oneself to self-improvement, be more kind, more generous, this or that, but it is always within the field of the self, the 'me'. It is the 'me' that is achieving, becoming, and that 'me' is always recognizable as a collection of experiences, memories. And the problem is how to resolve, to break down, the frontiers of the 'me'. When I say 'how', I do not imply a method but an enquiry. Because all methods involve the functioning of thought, the control of thought, the substitution of one thought for another. So when you merely have methods, systems, disciplines, there is no enquiry.

Seeing all this, that thought is the result of memory, of collected experience which is very limited, and that the seeking of Reality, God, Truth, Perfection, Beauty is really the projection of thought—in conflict with the present and going towards an idea of the future —and seeing that the pursuit of the future creates time; seeing all this, surely it is obvious that thought must be suspended. There must be something, surely, which thought cannot capture and put into memory, something totally new, completely unknowable, unrecognizable? And how are you, with the restlessness of your thought, to understand that state?

Is understanding a matter of time? Will you understand this tomorrow, by thinking about it? You know how, if you have a problem, thought investigates it, analyzes it, tears it to pieces, goes into it as much as it can, and still has no answer, because it is always with the anxiety of the problem. Then it gives it up, lays it in abeyance, and because thought has dissociated itself from the problem so that the problem is no longer pressing on the mind, consciously or unconsciously, then the answer comes. It must have happened to you.

So can we not see through this whole business of thinking? You know how you worship the intellectual man who is full of knowledge, which is nothing but words and ideas, but who is still living on the superficial level. Have you observed how instinctively you are attracted to a man who says, 'I know'? So, seeing all this, the question is, can thought be suspended? If you have understood the problem, then as I begin to explore it further, you will be able to follow.

There is the problem of death, the problem of God, of virtue, of relationship; there is the problem of the conflict we are in, the job, the lack of money; there is the problem of poverty, starvation, and the whole misery of despair and hope. You cannot solve these problems one by one; it is impossible. You have to solve them totally, as a whole thing, not little by little; otherwise you will never solve them. Because in solving one problem as though it were dissociated from the others you merely create another problem. No problem is separate, isolated. Every

problem is related to another problem, superficially or deeply, so you have to comprehend it totally. And thought can never comprehend it totally because thought is partial, is fragmentary. So how is the mind to solve the problem? You cannot solve it as though it were isolated; you cannot find a solution through an intellectual abstraction; you cannot solve it through accumulated memories; you cannot solve it by escaping to the temple, or to alcohol, or to sex or anything else. It must be comprehended totally, understood totally, and this can happen only when there is the suspension of thought. When the mind is motionless and still, the reflection of the problem on the mind is entirely different. When the lake is very quiet you can see the depth of it, you can see every fish, every weed, every flutter; similarly when the mind is completely motionless one can see very, very clearly. This can only take place when there is a suspension of thought, not in order to resolve the problem, but to see its significance, its fragmentary nature; and then thought of itself becomes quiet, motionless, not only at the conscious level but profoundly.

That is why self-knowledge is essential, why it is essential to learn about yourself. And you cannot learn about yourself if you do not look, or if you look with a mind that is full of accumulated knowledge. To learn, you must be free. Then you can look at the problem not merely from the surface; then every issue, every challenge is responded to from a depth which thought cannot reach.

A motionless mind, a still mind, is not decayed, dead, corrupt as is the mind which has been made still by a drug, by breathing or by any system of self-hypnosis. It is a mind that is fully alive; every untrodden region of itself is lighted up, and from that centre of light it responds,—and it does not create a shadow.

December 14, 1958

VII

TALK IN BOMBAY

I wonder why you come to these talks? If it is merely to try to confirm your own particular theory about life or to try to find another theory which is superior, more subtle, then I think these talks will have very little meaning. Because what we are trying to do here, if we can, is to break through the curtain of theories and become intelligent. We have so many problems, at all levels of our being—physical, psychological, intellectual and so on—and obviously no theory is going to solve any of them. The theory always brings about conformity, but the understanding of *the fact* frees the mind and brings about intelligence, an enlightened way of living. This enlightened way of living is obviously denied when the mind is ridden by theories, ideologies, formulae or intellectual conceptions. I think—and I am saying this in all humility—that the function of these discourses here is to awaken, if possible, this intelligence, so that you as an individual will be able to meet the various situations in which you find yourself, with enlightenment, with clarity, with a sense of deep inward understanding.

So if you and I are clear on this point, that we are really trying to break through this wall of darkness, the wall of theories, beliefs, dogmas and superstitions, then, in the breaking through, we shall awaken that intelligence which is an enlightened comprehension of the whole process of living. Then these discourses will have meaning, real significance. But if we merely translate what is said into a formula, a theory, then we shall miss the whole point of all this. Ideas, however refined, however cunning, however subtle can never solve the problems of our existence; no dogma, no new or old system will ever resolve the intellectual, psychological and physical problems of our life. What we

need is the application of enlightened intelligence to our everyday living, and that requires a great deal of insight, a great deal of deep inward enquiry. Obviously there is no deep inward search if we merely function according to a particular formula or theory—whether capitalistic, socialistic or religious. That merely leads to conformity. But unfortunately most of us are caught in theories, in formulae, in systems of thought. We first have a system of thought and then try to fit the fact to that system—which is an impossibility. This is invariably what we do. We accept some theory and to that theory, to that belief, to that dogma we try to conform, which obviously leads to a most absurd way of living.

So you and I, as two individuals who are caught up in the stream of life of which we are part—with our turmoils, anxieties, fears, our passing affections and joys—can we not understand our problems, apply our minds to them and sharpen the mind through application? But not in a cunning way, which is what most of us want—to survive at any cost through various forms of political and business cunning and cunning in relationships. Because I feel that, if we could become sensitive to this extraordinary thing called life, not merely seek to translate life according to our own particular pattern of thought but be sensitive to the whole process of life—to nature, to people, to ideas—then perhaps we can discover what is true and what is false.

That faculty of sensitivity is, of course, intelligence, is it not? Intelligence is the capacity to be deeply sensitive to all the movements of life. You cannot continue to live fragmentarily, individually, in segregation—as a business man, a financier, a politician, a religious person, a Communist, or this or that—because you are a total being with extraordinary faculties. To be alive, alert, to be sensitive to this movement of life is the only true intelligence, and when one is so intelligent then one can apply that intelligence totally to any action at any level. So it seems to me that it is essential to be sensitive to life, sensitive to the ugly, to the beautiful, to the heavens, to all the untrodden regions of one's own mind and to the restlessness of one's own mind—with its demands, sorrows and inward anxieties. We are not trying to find an answer to the problem but rather to be sensitive to the problem, and with that sensitivity, which is intelligence, we can then understand the problem and therefore resolve it. There is no answer to the problem, at any level, but there is a resolution of the problem if there is sufficient intelligence, sufficient sensitivity to the problem itself. But unfortunately, most of us seek solutions, seek an answer, and therefore we never are sensitive to a problem, because when the mind is seeking an answer it is obviously running away from the actual problem. But through sensitivity, intelligence is awakened and then you can deal with the problem, whatever it be. All the paraphernalia of ritualism, belief and all that stupid nonsense has no meaning if one has the faculty of sensitivity to the whole process of living, and this sensitivity is denied when the mind merely functions in habit.

Most of our minds do function in habits of thought—conclusions we have arrived at, our experiences, some peculiar state which we have known; these become our habits and we function from them.

Now if I may digress a little, I hope you are listening not merely intellectually or merely to the verbal significance of the words, because then you are not applying what you hear, then you are not capable of learning. Here you and I are trying to learn together and in this enquiry there is neither the teacher nor the taught. Life is not a process of being taught by a teacher. Everything has to be learnt. A dead leaf in a dirty street, if you can look at it with sensitivity, has enormous meaning. You can learn from that dead leaf because it has

lived, has seen the spring and the summer, and it knows death. One can learn from everything, every incident, every experience, from every gesture, every look, every word. So I hope that you and I are listening to each other in that manner. That requires humility; a mind that knows no humility cannot learn, it merely acquires information. Such a mind is really arrogant in its own knowledge; it accumulates, becomes cunning, but it can never learn. Though I am doing the talking, I hope you are listening in that state of mind which is learning—learning about your habit of thought, which is imitation, conformity, respectability, pettiness of mind. It is that mind which is insensitive to life. It is that petty mind which creates problems and it is still the same mind which seeks an answer to its problem and therefore increases the problem. It is about that mind that we have to learn.

If you have observed your own mind you can see how extraordinarily quickly it falls into grooves of thought. You can see, can you not?, how the mind is conditioned to function along certain lines, to establish so-called good habits and to avoid evil habits. Now, there is no good habit or bad habit, there is only habit, and it is habit which makes us dull, stupid, heavy, without sensitivity to the challenge of life. You know, this is what is happening to all of us, is it not? We want to establish habits so that we do not have to think any more. We want to establish a good habit so that we can function automatically, like a machine. And as machines have no sensitivity, so obviously the mind that functions in habit has no sensitivity. A bureaucrat who has lived for thirty or forty years signing papers, how can he be sensitive to life? He functions with a limited mind, and all specialists, technicians and the rest of us are in the same state; we learn a job and live in it. So the problem is, how to die to habits, and I want to discuss this very deeply, leading to the problem of death.

I want to discourse on this whole problem of death, but you and I will not be able to understand that problem if we do not first understand the mind that creates habit, the mind that creates a centre from which it functions. That centre is the 'me', is it not? That centre is the self with its accumulated, organized experiences from which it acts and thinks, from which it loves and from which it hates. It is that centre —which is obviously the organized experience of habit, thought, knowledge —which functions, and that centre is not separate from thought, from the self. There is only the thinker who creates the self. And I feel that if you and I do not fully understand this centre of habit, of imitation, and if that centre is not broken, dissolved, then we shall never understand what death is.

I would like to go into that, think aloud about it with you—or rather not 'think', but discourse upon it. But if you merely listen without really observing, without being aware of your own centre—the centre of anxiety, of suffering, the centre that wants to love and does not know how to, that is seeking some kind of fulfilment, some kind of happiness, joy, some form of physical or psychological survival—if you are not aware of all that, which is essentially a bundle of imitations from the yesterday, then my going into this problem of death will not answer your questions. As I have said, there is no answer to any problem, there is only an understanding of the problem. Likewise there is no answer to death, but only the understanding of death—the extraordinary depth of it, the beauty of it, the vastness, the newness of it—and that very understanding brings about a wholly different state of mind which will make you free of the fear of death and the sorrow of death. But the fear of death, the fear of loneliness, and that aloneness which comes with the understanding of death, all that will not be understood if you do not intelligently comprehend the

implications of habit, of imitation, of conformity, of respectability.

Now, how is this centre to be dissipated? I am using the word 'how' not in the sense of finding an answer or a new system, but merely to start an enquiry into the problem. I want to know how to break this centre, not merely continue that centre in a different way under the Communist regime, the socialist regime, the capitalist regime, or some other regime, with the innate suffering, pain and sorrow. I want to understand it, to break it, and I see that time is not the solution. This lengthening of the future is not the solution; the continuity of what has been is not the answer. I hope you understand what I mean? One realizes, doesn't one?, that this centre is the self, the 'me'—that craves, that wants, that is seeking power, position, prestige, that has this constant nightmare of struggle, adjustment, pain, sorrow and fleeting joys, all of which is wearing us out, at all levels of our existence. So I am asking, how is this centre to be broken? We say time, many future days will solve it, or we believe in reincarnation. But that is merely giving what-has-been a modified continuity in the future, is it not? There is still the survival of this centre, is there not?, with all its anxieties, problems, fears, the residue of imitation, of habit. So the question is, is it possible to die to that centre *now*, not in the future, not waiting until you are old and worn out, and bodily death comes. Am I putting the problem clearly? Sirs, can I die to myself *now*? After all, death is the great negation and all negation at that deep level is sacred, is profound. That is why negative thinking is the greatest form of thinking and so-called positive thinking is really only a continuation of imitation, conformity. So I am asking you, how to die—how to die to a habit? You understand, Sirs? The habit of ambition which you know—can you die to it? Everyone is ambitious, from the greatest leader to the poorest man in this social structure. You want to be something, to become something, do you not? And the struggle, the pain, the frustration, the ruthlessness and cruelty that is involved—you know it all, and still you want to fulfil. Now can one die to that habit of thought? Not tomorrow, but can the urge cease on the moment? Because, surely, the moment it ceases the mind becomes astonishingly sensitive, and in the cessation of that particular habit there is enlightenment. That enlightenment is awakened by the intelligence which comes when you see the whole implication of ambition. I am taking ambition as an example, but there is also envy, greed, pride, and also virtue, which I am going into presently. Can one die to all this? Because, if you cannot die to it, obviously you will have continuity—continuity of sorrow and death, and then death is a fearful thing. After all, virtue also is a form of continuity, the perpetuation of what you think is good, true. Virtue, to you, is a positive state and virtue, which is the cultivation of an opposite, implies continuity. If you are violent you cultivate non-violence and pursue that ideal day after day. You practise, subjugate your mind, but obviously all that is merely the continuity of a certain idea, a certain thought, that is all. The continuation of a particular idea, which you call virtue, is merely conformity to a certain pattern which society demands. Real virtue is the complete cessation of ambition, of envy, of greed, of pride—not the transforming of one particular feeling into another kind of feeling. The cessation of habit, in which there is no continuity of what-has-been, that alone, surely, is virtue. To cease totally, to have no pride at all is utterly different from being conscious of pride and cultivating humility; cultivated humility is merely the continuation of pride in a different form. But the cessation of pride, totally, on the moment—surely, that is possible.

Look what is happening everywhere! Everyone is ambitious, from the highest

to the lowest. And once a man gets into a position he can hold, he will not relinquish it; he says that for the good of the country, for the good of the people, for the good of society, he must stay in office. You know all the verbiage. Do not say: "If I am not ambitious what will happen to me?" You will find out surely what will happen if you cease to be ambitious. You will have a different life altogether. You may or may not fit into this rotten society, but you will have understood, there will be a state of virtue that knows no tomorrow. Virtue is a state of being, on the instant, and in that there is great depth of beauty. So you must die to all your yesterdays. But that becomes a theory, a mere statement if you have not really understood the whole problem of the mind that has accumulated, if you are not aware of your own habits, of your own prejudices, ambitions, frustrations, joys and sorrows. If you are not aware of all that, then the mere statement that you must die totally to all the yesterdays has no meaning. You may repeat it, pass it on, but it will have no meaning. Whereas if you can take one thought, one habit that occurs to you and die to it, then you will see that dying is something quite different from anything you have known.

If I can die to my pride, if I can die to my ambitions, if I can die to all the injuries I have received, the insults, the despairs, the hopes and fears that I have nourished for so long, then my mind is no longer thinking in terms of time; then death is not merely at the end of existence, then death is at the beginning as well as at the end. This is not a theory, this is not a poetic statement; if you repeat it, it has no meaning, but if you die to one of your habits—any habit—just die to it, just drop it, as a leaf falls away naturally, automatically, then you will notice that in that very dying a new breath comes into being, a new way of existence. It is not that you will replace death by another way of existence, but the very dying to the habit brings about a new, creative living. Please, Sirs, do listen as I am talking, and apply it—not when you get home, not as you wait for the bus, not looking for the moment of tranquillity, but *now*. Can you not die *now* to something? Can you not die to your dislike of somebody, to your fear of somebody, to your beliefs—which is much more difficult, because your *guru*, your belief gives you hope, a future. But if you can die to your own despair then there is no need of a *guru*, which means there is no need for hope, no need for the tomorrow. To die to despair is the negation of death, it is a state of the greatest creativeness.

Then there is the further problem of what it is that continues in our daily existence. We are all concerned, are we not?, to know if there is some form of continuity after death. You hope, many of you, that you will reincarnate, make yourself perfect, become more and more of value—which means climbing the ladder of success. If you are a nobody in this life you hope you will be somebody in the next life. There is always this problem of continuity. Now what is it that continues in *this* life, and why do you cling to that continuity? Why does the mind hold on to, attach itself to that form of what-has-been? You understand the question, Sirs? You are afraid of death and so you say you will continue hereafter. Now before you look into the future can you not question the present? What is it that continues? What is it to which you cling? To your position as a clerk, a minister, a priest, a businessman—the deceiving, dishonest, corrupt individuality? Is that what you are holding on to? Your family, your property, your name, is that what you are clinging to? And all this you want to continue after death? Good God! All that is nothing at all, is it? Your name, your property, your ideas, experiences, joys are all changing, moving, and in them is uncertainty, fear and despair. So is that what you want to continue? And is

there a continuity of all that; is there a continuity of anything, or does everything, naturally die? The mind refuses to accept death now, does it not?, but surely that which continues can never be creative, can never find that extraordinary state of mind that *is* creation. Obviously, what continues is only that-which-has-been, modified in the present in order to proceed to some future, and such a continuity—with all its implications of sorrow, failure, hope and despair —is merely the continuity of the centre, the 'me', the self which invents the super-self, the *Atman* and all the rest of the theories.

Can that continuity come to an end *now*—not just wait for death from accident, disease or old age? I do not know if you have thought of this problem at all? The traditional approach obviously does not uncover the problem. So really the question is whether the mind, with all its memories, organized experiences, can die to its memories and not merely become dull, stupid, incapable of creativeness. Can we not die to memory so that memory does not influence the mind—even though we retain it factually? Because if you factually forget yesterday you cannot survive, you cannot live. But when yesterday influences today—as it does with all of us—then you lose the sensitivity, the profundity of the real dying to the yesterday.

If you have really listened to all this, then you are learning about death, that death is now, not in the future. The beauty of death is in the present, and because it is negative, a positive approach can never discover it. But when the continuity of what-has-been comes to an end, then a new quality of mind comes into being; though it has the accumulated knowledge of a thousand yesterdays, yet the mind is dead to all that and so is fresh, new, innocent. But if you ask, 'how can I get that innocence?', you are asking a most silly question. There is no method, no system; systems, methods, disciplines, virtues give only a continuity of what-has-been, modified. It is only in dying that there is a creative mind. One can see also that the stronger the mind is in its egotism, in its self-centred activity, the more energetic, violent, struggling the self is. And obviously it will continue because the mind is different from the brain. Though the mind is the result of the brain it is free of the brain, as thought is free of the brain. Thought continues as a vibration which may manifest itself afterwards, but that again is a form of continuity and that continuing entity can never be creative, can never know this extraordinary state of creation. So, Sirs, what this world needs at the present time is not more technicians; there will be more technicians but at their level they are not going to solve the human problem. They may build more dams, better roads, better means of communication, bring about more prosperity, a better way of living—which of course is essential—but that is all. In all this we have denied religion because for most of us life is mainly a physical matter. Through technology you may be going to have perfect physical living, but that is not the answer to our fundamental problems.

So what is required is a mind that is in a state of creation, not in a state of continuity. And creation can be really understood, learnt about, known, experienced, only in the state of death. Creation is Reality, creation is what you call God—but the word 'God' is not that creation; the word is only a symbol, it has no meaning. Repeating about God, praying to God, going to temples, churches, has no meaning. But if you die to all the words, to all the symbols, then you will find out for yourself—without reading any book, without going to any *guru*, without any ritual, without any support—you will find that state of creation in which everything exists. But you cannot comprehend that state by any amount of repetition of the word. That state

comes only when you die to your ambition, to your anxiety, to your corruption. Then you will see that in that state of death which is negation, there is a totally different state of the positive, which is creation.

December 17, 1958

VIII

TALK IN BOMBAY

I would like to talk this evening about meditation, but to go into it really deeply one must see that meditation is not something apart from daily existence; it is intimately connected with our daily activities, our daily thoughts, with our conflicts, our passing pleasures and joys. It is not something which you do in a quiet room all by yourself, unrelated to the daily movement of life. To really go into it deeply I think one must begin by understanding the problem of influence.

I hope that you, as an individual, are not being influenced in any way by these talks; because to me, influence—unless one fully comprehends its significance—is a poison. It conditions, deteriorates and perverts the mind. And there are so many influences, are there not? There is the climate, the food you eat, the very thoughts you have, the pressures, your education, the newspapers you read, the churches, temples; and there is the influence of the family, the influence of the husband over the wife and the wife over the husband, and also the influence of centuries of tradition. Everything about one is influencing the mind, shaping one's thought, consciously or unconsciously, and one is not aware of these influences. To be aware of all these many influences and to be free of them is the process of meditation. But this requires a deep, an enormous understanding, because with a shallow mind, a petty mind, sitting down to meditate is obviously just a process of murmuring, muttering, a repetition which has no meaning at all.

To understand this whole problem of influence, the influence of experience, the influence of knowledge, of inward and outward motives—to find out what is true and what is false and to see the truth in the so-called false—all that requires tremendous insight, a deep inward comprehension of things as they are, does it not? This whole process is, surely, the way of meditation. Meditation is essential in life, in our everyday existence, as beauty is essential. The perception of beauty, the sensitivity to things, to the ugly as well as to the beautiful, is essential—to see a beautiful tree, a lovely sky of an evening, to see the vast horizon where the clouds are gathering as the sun is setting. All this is necessary, the perception of beauty and the understanding of the way of meditation, because all that is life, as is also your going to the office, the quarrels, miseries, the perpetual strain, anxiety, the deep fears, love and starvation. Now the understanding of this total process of existence,—the influences, the sorrows, the daily strain, the authoritative outlook, the political actions and so on—all this is life, and the process of understanding it all and freeing the mind, is meditation. If one really comprehends this life then there is always a meditative process, always a process of contemplation—but not *about* something. To be aware of this whole process of existence, to observe it, to dispassionately enter into it and to be free of it, is meditation.

So I would like, if I may, to talk about all this, but first, if I may suggest, do not be mesmerized by that word 'meditation'; do not immediately take up a posture, mental or physical, do not take up a special attitude because a mind that takes up a posture, an attitude can never be in a state of meditation. Meditation is really the uncovering, the unfolding of the extraordinary process of the mind, with all its subtleties, its

wanderings, its superficial actions and its deep movement, of which the conscious mind is not aware at all. The total comprehension of all this and the entering into it, is meditation.

Now I hope you understand that I am talking to you as an individual, not as to an audience. You and I are quietly, freely, dispassionately trying to understand this thing called life. And if we are to explore together you cannot be influenced, or take up an attitude which has been influenced. You have to listen, which means, really, to learn. If you take up an attitude you cease to learn; if you say you already know what meditation is, then you cease to learn about meditation; if you say: "I have meditated all my life and I have had visions, I have had clarity, I have had experiences, and that is good enough for me", then you have already ceased to meditate, ceased to learn. Meditation is not a finality; the beauty of meditation is that it is unending, it is an eternal thing. Also it would be a misfortune if you are merely persuaded by me to think this way or that. But if you are aware of the influences about you, including mine, aware so that you know what you eat, what you think, what you read and how it is always shaping the mind, then you will see that in spite of all the influences that are pressing upon you, you will break through. I think it is very important to understand this at the beginning, because our life is lived in the valley of despair, with hope as the ideal, the Utopia, the thing to be gained, the thing for which one strives, disciplines the mind. We are everlastingly climbing this steep hill called hope and falling back into the valley of despair—despair because of lack of fulfilment, the feeling of inferiority, the sense of hopelessness, loneliness, of not 'being', not 'arriving'. Between these two states we exist. We accept hope and make a philosophy of it, weave our life around it. All the religions of the world are based on hope—some call it resurrection and others give it a different name; but always this sense of hope exists in us both outwardly with regard to success and inwardly with regard to spiritual riches.

And there is also this sense of despair. I do not know if you have ever felt very strongly the sense of despair, of hopelessness, complete loneliness, the misery of not being recognized by society, the feeling of complete uselessness, that the individual does not count at all. After all, historical processes are going on—wars, revolutions, violent changes, economic pressures, social upheavals—in which the individual has no voice at all. The tyrannical powers, Communistic or whatever they be, totally prevent individual thinking. And when you perceive all that, when you are caught up in it, then there is despair. So you make a philosophy of despair, which is to accept things as they are and make the best of them, which some call materialism. Or else, when you are hoping, struggling to arrive, to achieve, it is called spirituality. Both are in the same valley; they are two sides of the same coin; and we live in that state. Our heavens, our gods, our rituals are the promise, the reward, the hope of a better existence. And so we live either very superficially in hope or equally superficially in despair.

Now the question I should like to ask is whether you have ever felt, very deeply, the sense of despair, the sense of complete loneliness when there is no answer, no relationship to anything—*without* the mind seeking any escape, *without* the mind seeking any explanation. I think this is an important question to ask oneself because usually we turn to explanations, do we not?, we seek the cause thereof, we say it is karma, it is this or that. And we build around our despair a philosophy which merely takes us to the opposite state of hope. And we accept that state because for most of us hope is an enormous incentive for action—the hope that you will get a lot of money, the hope that

there is a God who will protect you, who will help you—you know the whole racket of all that. So either there is a philosophy of despair or a philosophy of hope, or else you just accept things as they are, and exist. That is what most of us are doing, just existing. Though we spin a lot of words, though we talk about ideals, goodness, beauty, truth and all the rest of it, they are just superficial reactions, words, but what we are actually doing is merely existing. Very few want to be away, free from both despair and hope. They both represent a process of time, do they not?—not only chronological time but psychological time. Despair wants to come to an end, which is in time, and hope wants to arrive somewhere, also in time.

So there is despair, there is hope, and there is merely existing,—not being concerned with anything, carrying on from day to day, thoughtless, not caring any more, not investigating—that is what most of us are doing. We are just existing, rotting in our jobs, rotting in our family life, rotting in our search for money, position, knowledge, and so on. We talk about God, Truth, and all the rest of it with an acceptance of things as they are. That is the actual state for most of us. There is always the ideal, the hope to arrive, and if you are a very strong, vital person you will struggle, you will push to get somewhere. And if you are a little more vital, clear, you will also see the despair, how hopeless the world is, how little we change, and how every revolution, every war destroys in the name of peace, in the name of love, in the name of Utopia.

So our life is caught in this valley of tears and how is the mind to break away from it all, to become alive? Because this state is death, obviously. Hope, and despair, and the acceptance of things as they are, these states surely indicate, death, do they not? Because in these states the mind is decaying, burdened down, crowded by time. If you observe your own mind you will see that this is what is actually taking place; we are caught in hope, despair or just existing; it is a fact. Now, how is the mind to break away from all this? Surely meditation is the process of breaking away. Meditation is not in order to have peace, for how can a mind that is not free have peace? This everlasting search for peace of mind is sheer nonsense. The rich man with a full bank account talks about it, and the man who is in misery also talks about it. But there is peace only in freedom.

So, in the realization of these states of despair, hope and mere existence, one must surely ask oneself whether the mind can break through all this? I hope you understand the question, Sirs? Always we are asking: "What am I to do? Where am I to look for help? On whom can I depend? What system must I follow?" That is our everlasting cry, not only when in tears of despair, but beneath our smiles we are asking, asking.

Surely the first thing to realize is that nobody is going to help you—nobody. One has to stand completely alone. After all, when one sees how crowded the mind is with alternation of hope and despair, how the mind is bound by tradition, by knowledge, by every influence known and unknown, being possessive, possessed and dispossessed; when you begin to investigate, understand all that, you will find, will you not?, that the mind *must* be alone, uncontaminated, untouched, become innocent, fresh, new? Now how is this to come about?

First of all one can see that any practice, any discipline, any habit, good or bad, merely brings about the continuity of either despair or hope. Is that not so? You practise, you discipline—what for? You sit meditating in the morning, perform various rituals, repeat words, prayers—what for? Because you hope, do you not?, to bring about tranquillity of mind, you hope to arrive somewhere, you hope to understand, and so you repeat the Gita or the Bible or whatever you do, in order to quieten the crowded mind—which is hypnotizing the mind

by words. Again you are caught in the web of hope. You can see, can you not?, that every system of control in order to arrive at a psychological result obviously implies the perpetuation of hope; and therefore there is always despair lurking behind. So, how are you to break through, to be free? Because it is only in freedom that there is peace. Peace is a by-product, as virtue is a by-product; it is not an end in itself, it is a secondary issue. But if the mind can understand and be free, then there *is* peace. How is the mind to be free? I am using the word 'how' not in the sense of enquiring what system to follow, what discipline to follow, but in the sense of enquiring into freedom, into the realization of the fact that the mind must be free. That is the first essential perception. But that freedom is denied when there is prayer. The power of prayer is within the field of time and a mind that is seeking, begging, supplicating, obviously is not a free mind. By the power of prayer you can probably get what you want, but what you want is so petty, trivial because it is still within the field of hope and despair. So, prayer is not meditation, but seeing the truth about prayer and therefore being free from prayer *is* meditation. Also, the repetition of words is merely a process of hypnotizing the mind; you obviously do become still if you constantly repeat a word or a sentence but you make the mind dull thereby, and in that there is no freedom. But the understanding of the process of the mind being made dull by repetition, by habit, by ritual, and the understanding of the psychological desire to be secure through the repeated word, that is meditation.

At this point the problem becomes much more complicated, for we must examine both the meditator and the meditation. And you have to listen, if I may suggest, very carefully. One must listen not merely in order to repudiate or accept, but to learn. A mind that is eager to learn does not accept or deny; it listens to find out. The problem of meditation and who is the meditator requires a great deal of penetration. Now, who is the meditator, the thinker, the 'I' who says "I must meditate"? What is the entity which experiences and then says: "I have had an experience"? You observe, and there is the thing observed; there is the thinker, and there is the thought. Now what is the thinker? Please do not answer by quoting authority; do not say that Shankara, Buddha, Christ has said this or that. A man who quotes has ceased to be intelligent; when you merely repeat from memory you have ceased to think. We are trying to understand and to go into something for ourselves, and therefore the moment you quote you have stopped thinking, looking, understanding, learning. Distrust people who quote. They are merely recording machines, gramophones, and they use knowledge as a means of self-expansion. So please listen to learn, because in examining the thinker together, we are going to come upon this extraordinary thing called fear. Without understanding fear there is no meditation. Meditation is the understanding of the whole process of how fear comes into being.

Now what is the thinker? It is the name, the form and the brain that responds, is it not? This brain, through reactions and repeated stimuli, creates the mind; the mind is related to the brain, as the brain is related to the mind; they interact upon each other. But the mind is independent of the brain; and thought, though it depends on the brain, is also independent of it. I ask you where you live; you hear the question and a series of reactions take place in the brain and then you remember where you live and tell me. So there is the name, the form, the brain. The brain creates the mind and the mind is related to the brain; there is an interaction going on all the time between the two. But yet the mind is independent, different from the brain, and it is

the mind that is the centre of the 'I', the thinker. It is this mind—which is the outcome of the brain—that thinks, that says: I remember, my name is this, I live there, I have this job, I feel pain. So the thinking process is the result of the brain, and the thinking process creates the centre from which you say: I know, I do not know, I am happy, I am unhappy. That centre is the bundle, the residue of all memory, of all experience, of all traditions, of the conscious as well as the unconscious. All that consciousness, which is the mind, is related to the brain. Between the two there is a constant interaction, and yet the mind is independent, separate from the brain, though related to it.

So, as long as there is this centre in consciousness—the observer who is accumulating, and the observed, there must be conflict. Please understand this; I will go into it. So long as there is a thinker, an experiencer and the experienced, the observed, there must be a conflict between the two. That is so, is it not? I have experienced pleasure, and I want more; I have experienced pain, and I do not want any more; I am evil, and I must be good; I want to fulfil, and there is frustration. So there is a constant strife, struggle, endeavour between the experiencer and the thing that is experienced. This centre is greedy and so it says, I must not be greedy; and so there is conflict. We all know this, do we not? And it is this struggle which is wearing out the mind; it is this constant battle going on in the field of the mind which is the deteriorating, distorting, deadening factor. So what is the mind to do? In the mind there is this dual process going on of the observer and the observed, and therefore the conflict, the pain, the whole business of sorrow, misery, hope and despair. Everything centres round this entity, the thinker, the observer, and so long as that centre exists there must be sorrow, because the centre is the shadow-maker. And that centre is created by thought, which is the reaction of memory, memory being also part of the brain; so they are all interrelated. Now the question is, how to die to that centre? How to dissipate it so that the centre is no longer the shadow-maker, no longer the entity who says: "I suffer; I wish I could be happy"? For then consciousness, awareness has no centre, and yet the brain is capable of receiving impressions, translating, acting. I hope you understand the problem, Sirs. I hope I am making it clear. So long as there is the thinker and the thought, so long as there is the experiencer and the thing being experienced, there must be the deteriorating factor of conflict, and through conflict you can produce nothing, through conflict there is no creation. There is creation only when the mind is totally quiet. The brain may have problems, the brain may work out a lot of things, but the solution to the problem which the brain has, can only take place when the mind—which is related to the brain—is in a totally different state in which there is no centre; when it is motionless. And that state of motionless mind is not a thing to be gathered, captured, arrived at by your brain. The cunning brain will say: "I must get that state and everything will be all right"; but the cunning brain can never know it. Whereas the realization that so long as there is strife in any form there must be a centre of unconsciousness which is creating all the confusion, all the misery, the travail and toil—the realization of that, the feeling of that, the total comprehension of it, brings to the mind an extraordinary state of awareness in which there is no centre, and therefore no frontier. Such a mind is completely aware, fully enlightened, every untrodden region of it is known and therefore it is completely quiet. In that state there is no experiencer.

If you have followed, step by step from the beginning of this discourse, if you have gone into it, if you have really felt it with me, understood, not accepted,

but seen the truth of it as you went along, then you will find there is an irrefutable, real, true state of mind which is without the centre.

Then a problem arises which is really much more complicated, the problem of what this state is, what is the mind that experiences this complete motionlessness? If there is no centre which recognizes the motionless state of the mind, how do you know such a mind does exist? Please, Sirs, understand this question because it is very deeply related to your daily living; it is not something remote, beyond the hills, beyond the ocean. If you understand this, you will understand your daily relationships, your daily activities, your daily thoughts; then you will approach life in a much more significant way, more vitally. After all, you only know an experience because you have already experienced it; you know pain because you have experienced pain. So there is an experiencer who has experienced pain and recognizes it as pain.

Now the question is, if there is no centre in consciousness, only a state of awareness in which there is no border, no frontier, no time—because it is something beyond time, eternal, incorruptible—then how does the mind know that such a state exists? If it cannot be recognized, how can one know it exists? This is not a puzzle, Sirs, but please understand this, watch your own mind when a problem like this is put to you. It is something which you do not know, which you have never experienced, and therefore the experiencer can never touch it. What an experiencer can experience is only that which he recognizes, and recognition only comes because you have a memory. Therefore this state of awareness without a frontier, without a centre, is something which cannot be experienced by the experiencer. Then what is it which knows it exists? Now watch, Sirs, look at it. Do you know the state of love when you say 'I love'? If you have already experienced love and there is an experiencer who says, 'I love you', then it is no longer love. Let us put it differently. Where there is the perception of beauty there is no desire. When you see something very beautiful, the immediate perception of it drives away all desire. Have you not noticed it? A beautiful person, a tree solitary in a field against the sky—in the beauty of that perception there is no desire. Desire comes much later, when I say: "I want to go back and look at it again. I would like to see that face again." Then the whole process of desire starts; then the process of time comes in. Now if you understand that, then you will see that there *is* a state which is not experienceable by the mind as the experiencer, the centre; and that state is timeless, not something which is continuous.

So the whole of this discourse from the very beginning to now, is meditation. The understanding of the ways of the mind is the uncovering of the self, not the gathering of knowledge about the self. I am not talking about the superself, there is no such thing; that is an invention of the mind in its desire to be secure, to be immortal. All that we actually know is this valley of tears in which we live with despair and hope, and out of that we invent a heaven, a permanent self, and so on; all that is unreal. But to understand this whole process requires great perception, keen attention, a real understanding of oneself, taking every thought and looking at it, going into it. If you can go into even one thought completely, to the end, then you will find out about the thinker and the thought and that state of mind in which there is no centre. All this is meditation, and if you do not understand all this, your life will remain shallow, empty, miserable, and do what you will—read any book, follow any teacher—you are still in the valley of darkness. It is only when you begin to understand this total process that there is a freedom in which there is silence and peace.

December 21, 1958

IX

TALK IN BOMBAY

We are all aware, surely, of the inexplicable inequalities in the world, of great wealth and extreme poverty, of extensive misery, of the appalling human endeavour which seems to lead nowhere. This strife and toil is in all our lives up to the moment when we die. We are aware of all this and in our despair, in our misery, in our constant struggle we turn to something which we call God, to some belief, support or dogma. And I would like to talk over with you, if I may, this thing called religion. But before we go into it, I think we must be very clear of the division between the word or symbol and the feeling, the fact. The word is one thing, and the fact is another, and that is very difficult for most of us to realize. The word is never the actual thing and it needs very precise thinking not to confuse the word, the symbol with the fact. Knowledge is one thing and love is another; perception is one thing and to know is another thing. Knowing is not feeling, and what you feel can never be expressed in words. Words, symbols are merely a means of communication. But the word, the symbol does not signify the actual thing one feels. So there is a division between the word and the fact; between knowledge and love, between knowing and feeling, and I think it is very important to understand this. If we are to communicate with each other clearly, we must be aware of the difference between the symbol and the fact.

As I have been saying during all these discourses, the individual is of the highest importance—even though society, religion, governments do not recognize that fact. *You* are very important because you are the only means of bringing about the explosive creativity of Reality. You yourself are the environment in which this Reality can come into being. But you will have observed that all governments, all organized religions and societies, though they assert the importance of the individual, try to obliterate the individual core, the individual feeling, because they want collective feeling, they want a mass reaction. But the mind that is merely organized according to a certain pattern of belief, weighed down by custom, by tradition, by knowledge, is not an individual mind. An individual mind can only be when you deliberately, knowingly, with feeling put all these influences aside because you have understood their significance, their superficial value. Then only is there an individual creative mind.

It is extraordinarily difficult to separate the individual from the mass, and yet without this separation Reality is not possible. So the true individual is not the individual who merely has his own name, certain emotional responses, certain customary reactions, some property, and so on, but the true individual is he who is endeavouring to cut through this confusion of ideas, through this morass of tradition, who sets aside all these and tries to find the reason, the core, the centre of human misery. Such a one does not resort to books, to authority, to well-known custom but casts all these away and begins to enquire—and he is the true individual. But most of us repeat, accept, comply, imitate, obey, do we not?, because for us obedience has become the rule—obedience in the home, obedience to the book, obedience to the *guru*, the teacher, and so on—; and with obedience we feel there is security, safety. But actually life is not safe, life is never secure; on the contrary, it is the most uncertain thing. And because it is uncertain it is also profoundly rich, immeasurable. But the mind in its search seeks safety and security and therefore it obeys, complies and imitates; and such a mind is not an individual mind at all.

Most of us are not individuals though we each have a separate name, a separate form, because inwardly the state of

mind is time-bound, weighed down by custom, tradition and authority—the authority of the government, the authority of society, the authority in the home. So such a mind is not an individual mind; the individual mind is outside of all that, it is not within the pattern of society; the individual mind is in revolt and so is not seeking security. The revolutionary mind is not the mind that is in revolt. The revolutionary mind merely wants to alter things according to a certain pattern and such a mind is not a mind in revolt, a mind that is in itself discontented.

I do not know if you have noticed what an extraordinary thing discontent is. You must know many young people who are discontented; they do not know what to do, they are miserable, unhappy, in revolt, seeking this, trying that, asking questions everlastingly. But as they grow older they find a job, marry and that is the end of it. Their fundamental discontent is canalized, and then misery sets in. When they are young their parents, teachers, society, all tell them not to be discontented, to find out what they want to do and do it—but always within the pattern. Such a mind is not truly in revolt and you need a mind in real revolt to find truth, not a conforming mind. Revolt means passion.

So it is very important to become an individual, and there is individuality only through self-knowledge—knowing yourself, knowing why you imitate, why you conform, why you obey. You obey through fear, do you not? Because of the desire to be secure you conform, in order to have more power, more money, or this or that. But to find what you call God, to find whether there is or is not that Reality, there must be the individual who is dead to the past, who is dead to knowledge, dead to experience; there must be a mind that is wholly, totally new, fresh, innocent. Religion is the discovery of what is real, which means that *you* have to find and not follow somebody who says he has found and wants to tell you about it. There must be a mind which *receives* that Reality, not a mind which merely accepts Reality verbally and conforms to that idea of Reality in the hope of being secure.

So there is a difference between knowing and feeling, and I think it is very important to understand this. With us, explanations are sufficient, which is, 'to know'. We say: "I know I am ambitious, I know I am greedy, I know I hate", but such knowing is not being free from the fact. You may know that you hate, but the actual feeling of hate and the freedom from it is an entirely different thing from the pursuit of the explanation of it and the cause of it, is it not? That is, to know that I am dull, stupid, and to be consciously aware of the feeling of my dullness and stupidity are two entirely different things. To feel implies a great deal of vitality, a great deal of strength, vigour, but merely to know is only a partial approach to life, it is not a total approach. You may know how a leaf is constructed, botanically, but to feel a leaf, smell it, really *see* it, requires a great deal of penetration—penetration into oneself. I do not know if you have ever taken a leaf in your hand and looked at it? You are all town-dwellers and you are all too occupied with yourselves, with your progress, with your success, ambitions, jealousies, your leaders, your ministers and all the rest of the nonsense. Do not laugh, Sirs. It is tragic, because if you knew how to feel deeply then you would have abundant sympathy, then you would *do* something, then you would act with your whole being; but if you merely *know* that there is poverty, merely work intellectually to remove poverty as a government official or village reformer without the *feeling*, then what you do is of very little importance.

You know, passion is necessary to understand truth. I am using the word 'passion' in its full significance because to feel strongly, to feel deeply,

with all your being, is essential; otherwise that strange thing called Reality will never come to you. But your religions, your saints say that you must not have desire, you must control, suppress, overcome, destroy, which means that you come to Truth burnt out, worn out, empty, dead. Sirs, you must have passion to meet this strange thing called life, and you cannot have passion, intense feeling, if you are mesmerized by society, by custom, if you are entangled in beliefs, dogmas, rituals. So, to understand that light, that truth, that immeasurable reality, we must first understand what we call religion and be free of it—not verbally, not intellectually, not through explanations, but actually *be free*; because freedom—not your intellectual freedom but the actual state of freedom—gives vitality. When you have walked through all this rubbish, when you have put aside all these confusing, traditional, imitative things, then the mind is free, then the mind is alert, then the mind is passionate; and it is only such a mind that can proceed.

So let us, as individual human beings, because it is you and I who are concerned, not the mass—there is no such thing as the mass except as a political entity—let us find out what we mean by religion. What is it for most of us? It is, is it not?, a belief in something—in a superhuman divinity who controls us, shapes us, give us hope and directs us, and we offer to that entity our prayers, our rituals, in its name we sacrifice, propitiate, pray and beg, and we look to him as our Father to help us in our difficulties. To us, religion is not only the graven image in the temple, the letters in the mosque or the cross in the church, not only the graven image made by the hand but also the graven image made by the mind, the idea. So to us, religion is obviously a means of escape from our daily sorrow, our daily confusion. We do not understand the inequalities, the injustices, death, the constant sorrows, struggles, hopelessness and despair; so we turn to some god, to rituals, mass prayers and thereby hope to find some solace, some comfort. And in this process, the saints, the philosophers, the books weigh us down with their particular interpretation, with custom, with tradition. That is our way of life, is it not? If you look into yourself you would agree, would you not?, that that is a general outline of religion. It is a thing made by the mind for the comfort of the mind, not something that gives richness, fullness of life, or a passion for living. So we know that; but here again knowing and feeling are two different things. Knowing the falseness of organized religion is one thing, but to see it, to drop it, to put it all away—that requires a great depth of real feeling. So the problem—for which there is no easy answer—is how to drop a thing, how to die to it; how to die to all these explanations, all these false gods—because all gods made by the mind and the hand are false. No explanation is going to make you die to it. So, what will make you die to it, what will make you say: "Now, I drop it"? We generally give up something in order to get something else we think is better, and we call it renunciation. But surely that is not renunciation. To renounce means to give up, not knowing what the future is, not knowing what tomorrow will bring. If you give up, knowing what tomorrow will bring, then it is merely an exchange, a thing of the market; it has no value. When physical death comes you do not know what is going to happen next; it is a finality. In the same way, to die, to give up, put aside totally, deeply, all that we call religion, without knowing what will be—have you ever tried this? I do not know if it is a problem to you, but it must surely be a problem to any man who is alert, who is at all aware, because there is such immense injustice in the world. Why does one ride in a car while the other walks? Why is there hunger, poverty and also immense riches? Why is there the man in power,

authority, position, wielding his power with cruelty? Why does a child die? Why is there this intolerable misery everywhere? A man who asks all these questions must be really burning with them, not finding some stupid cause—an economic, social or political cause. Obviously the intelligent man must turn to something much more significant than mere explanatory causes. And this is where our problem lies.

So the first and most important thing is not to be satisfied by explanations, not to be satisfied by the word karma, not to be satisfied with cunning philosophies, but to realize, to feel completely that there is this immense problem which no mere explanation can wipe away. If you can feel like that, then you will see that there is a revolution in the mind. Usually if one cannot find a solution to misery, one becomes bitter, cynical, or one invents a philosophical theory based on one's frustration. But if I am faced with the fact of suffering, that there is death, deterioration, and if the mind is stripped of all explanations, all solutions, all answers, then the mind is directly confronted with the thing itself; and curiously, our mind never allows that direct perception.

So there is a difference between seeing and knowing, feeling and loving. Feeling and loving does not mean devotion; you cannot get to Reality through devotion. Giving yourself up emotionally to an idea is generally called devotion, but it excludes Reality, because by giving yourself up to something you are merely identifying yourself with that thing. To love your Gods, to put garlands around your *guru*, to repeat certain words, get entranced in his presence and to shed tears—you can do all that for the next thousand years but you will never find Reality. To perceive, to feel, to love a cloud, a tree, a human being, requires enormous attention, and how can you attend when your mind is distracted by knowledge? Knowledge is useful technologically, and that is all. If a doctor does not know how to operate, it is better to keep away from him. Knowledge is necessary at a certain level, in a certain direction, but knowledge is not the total answer to our misery. The total answer lies in this feeling, this passion which comes when there is the absence of yourself, when you are oblivious of all that you are. That quality of passion is necessary in order to feel, to understand, to love. Reality is not intellectual; but from our childhood, through education, through every form of so-called learning we have brought about a mind that is sharp, that competes, that is burdened with information—which is the case with lawyers, politicians, technologists and specialists. Our minds are sharpened, made bright, and that has become the most important thing to keep going; and so all our feeling has withered away. You do not feel for the poor man in his wretchedness; you never feel happy when you see a rich man driving in his beautiful car; you never feel delighted when you see a nice face; there is no throb when you see a rainbow or the splendour of the green grass. We are so occupied with our jobs, our own miseries that we have never a moment of leisure in which to feel what it is to love, to be kind, to be generous, —yet without all this we want to know what God is! How incredibly stupid and infantile! So it becomes very important for the individual to come alive—not to revive; you cannot revive dead feelings the glory that has gone. But can we not live intensely, fully, in abundance even for a single day? For one such day covers a millenium. This is not a poetical fancy. You will know of it when you have lived one rich day in which there is no time, no future, no past; you will know then the fullness of that extraordinary state. Such *living* has nothing to do with knowledge.

Our problem is how to die to everything that we know, so that we can live; to die to the injustices, the pleasures and the pains. I do not know if you have ever tried to die to something?

I assure you that it is only when you die that there is a fresh mind; but you cannot die if you are not passionate. It is only the empty mind that is rich, not the mind that is full of knowledge, beliefs, experiences, hopes and despairs —such a mind is worn out, such a mind is not a new mind, it is an experienced mind, and an experienced mind can never learn. It is only the empty mind, the mind that is dead to the past, to *everything*, that is rich because such a mind, being passionate, can receive, and therefore knows what it is to love.

Sirs, have you ever really felt deeply the inequality of life—why you have and another has not, why you are gifted and the other is not? If you have really felt it passionately, then you will know that love knows no inequality. To see the man who rides in an expensive car and enjoy what he enjoys, without envy; to see also the beggar at the roadside and feel for him in his wretchedness;—this is to know love, and that there is no answer to inequality except love.

Religion, after all, is the discovery of love, and love is something to be discovered from moment to moment. You must die to the love that you have known a second before, in order to ever know anew what love is. And love can only come into being when there is this passion of feeling. Then, out of that feeling there is action, and that action will not bind you because love never binds. And so religion is not the thing that we have now, which is a miserable thing, a dark thing, a deadly thing. Religion implies clarity, light, passion; it implies a mind that is empty and therefore able to receive that immeasurable, incorruptible richness.

December 24, 1958

X

TALK IN BOMBAY

This will be the last talk and I wonder —not what each one has got out of listening, but—to what depth, to what extent each one has really gone into himself and discovered something for himself. It is not merely a matter of what has been said or what will be said, but rather whether each one, out of his own earnest endeavour, has uncovered the extraordinarily complicated process of the mind; how far each one of us has discovered the ways of consciousness; how deeply one has experienced for oneself the things we have been talking over. It seems to me that the mere repetition of words or of what you have read only puts the mind to rest, it makes the mind sluggish. An earnest mind is not one that merely repeats, either from the sacred religious books or from the latest equally sacred books on Marx, on capitalism, socialism or psychology. Mere repetition does not open the door to direct experience. To speak from direct experience, from direct understanding and direct knowledge is quite a different thing, for then there is an authenticity, a depth to what one has thought and felt. One who merely repeats from memory or from what he has learnt, heard or read, surely is not a serious person. Nor is he serious who indulges in theoretical, abstract thinking. An earnest man, surely, is he who goes within himself, observes things about his own sorrow and misery, is sensitive to starvation, degradation, wars and injustice, and from the observation of the external begins to enquire within. Such a man is an earnest man, not he who is merely satisfied with explanations, who is everlastingly quoting, theorizing or seeking a purpose of life. The man who seeks a purpose of life merely wants a significance for his own living, and the significance he gives will depend upon his

own conditioning. But the mind which, through the observation of everyday incidents and relationships, everyday activities and challenges, begins to enquire, goes more and more within itself and uncovers the hidden. Because after all, that is where the essential fundamental change has to take place. Though innumerable outward changes are obviously necessary—putting an end to wars, and so on—the only radical change is within.

So one of our major problems is, what makes one change? What makes the mind which is traditional, conditioned, in sorrow, jealous, envious, ambitious, what makes such a mind drop all those things and be fresh, new, clear? If you change because of pressure —pressure of new inventions, of legislation, of revolution, of family and so on —surely such a change, which has a direction, is no change at all, is it? That kind of change is merely an adjustment, a conformity to laws or to a pattern of existence, and, if you have noticed it within yourself, change through compulsion, through anxiety, is the continuity of what has been before, modified, is it not? I think it is very important to understand what it is that makes a man change totally. Technological knowledge obviously does not bring about an inward transformation; it may alter our point of view but it does not bring about that inward transformation in which there is no struggle but in which there is an enlightened, active intelligence.

I wonder if you have ever asked yourself what it is that makes you change? Of course, if the doctor tells you that if you continue to smoke cigarettes it will give you lung cancer, through fear you may abstain from smoking. The pressure of fear or the promise of reward may make you stop a certain activity, but is that a real change? If through pressure, through fear you change, modify, adjust, that is not transformation, it is merely the continuation of what has been in a different form. So what will make you really transform yourself? I think such transformation comes not through any endeavour, any struggle, any pressure of reward or punishment, but it comes about instantaneously, immediately, spontaneously, when there is a comprehension, a perceiving of the whole. I am going into it, but as I have been saying, mere listening to the words will not help you to learn about what is being said. One has to see the totality of human existence, not only a section; one has to see and feel the whole depth of existence, of life, and when there is such a comprehension, in that state there is a total change, a total transformation. Now we change only in fragments—controlling jealousy or envy, giving up smoking or eating too much, joining this group or that group to bring about some reform—but they are all segments, fragments, unrelated to the whole. Such activity, unrelated to the perception of the whole, obviously must lead to various forms of maladjustment, contradiction and strain. So our problem is really how to see, how to comprehend and feel the totality of life, be with it and from there act wholly, not fragmentarily.

Let me put it differently. I do not know if you have noticed it in yourself, but most of us are in a state of contradiction, are we not? You think one thing and do another, you feel something and deny it the next minute—not only as an individual but as a race, a group. You say you must have peace and talk about non-violence, and all the time you are inwardly violent and you have the police, the army, the bombers, the navy, and all the rest of it. So there is contradiction in us and outside of us. And the greater the contradiction the greater is the tension, until the tension ultimately leads to neurotic action and therefore an unbalanced mind. As most of us are in a state of self-contradiction, we live perpetually in tension and strain, and from that tension there is unbalanced activity.

And if one realizes this tension of contradiction, then one tries to bring about an integration between two opposites, between hate and love for instance, and one only produces something which is non-recognizable, which you call non-violence and all that stuff. But the problem is to see the central fact that the mind *is* in contradiction within itself and not try to obliterate the contradiction by giving strength to one of the opposites.

So, when you see that the mind is in a state of self-contradiction and know the stress and the tension of it, the pain, sorrow, misery and struggle, when you comprehend, perceive, understand the whole process of the mind in a state of contradiction, then such a total understanding brings about quite a different state and quite a different activity. After all, if you perceive the whole, vast sky merely through a narrow window, your vision is obviously unrelated to the wide heavens. Similarly, action born of self-contradiction is very limited, giving rise only to pain and sorrow.

I wish I could make it clear, this feeling of the whole. To feel the quality of India, the quality of the whole world —not as a Parsee, Hindu, Mussulman, not as a socialist, communist or congressman, not as a Russian, Englishman, German or American—but to feel the total suffering of man, his frustrations, his contradictions, his miserable, narrow existence, his aspirations; to have such a feeling, such a perception is to bring about the total transformation of the mind.

Let me put it differently. Governments, societies, every form of pressure and propaganda say you must change. But there is a constant resistance to change and so there is a conflict between the actual and the ideal. The actual and the ideal are contradictions, and we spend our lives from childhood to the grave struggling between the two, never coming to the end of something, never coming to the end of attachment but always pursuing detachment. In attachment there is pain, and so we cultivate detachment. Then the problem arises of how to detach oneself, and this brings in the practising of a system which, if you think about it, is all so silly. Whereas if you can understand the whole process of attachment and the whole process of detachment, what is implied in both, then you will never be either attached or detached, there is a totally different state, a real transformation of the mind. After all, you are attached only to dead things because you cannot be attached to a whole thing, a living thing, like living waters, can you? You are attached to your *picture* of your wife, your husband, and the picture is only the memory. You are attached to the memory of certain experiences, pleasures, pains, which means you are attached to the past, not to the living present, not to the woman or man who is at present endeavouring, struggling. Attachment is obviously to dying things and to the dead; you are attached to your house; the house is not a living thing but you give life to it from your desire to be secure, which is a desire of the dead. Attachment is invariably not to the living, not to the present but to the past, which is of the dead. And without understanding that, we are trying to become detached, and what does it *mean*? Detachment from what? Not from the living thing, because you have never held it; but you are trying to be detached from a memory, from what you think, which gives you pain. You do not radically change. So you are caught between attachment and detachment. Whereas if you really go within yourself very profoundly and find out what the root-cause of your attachment is, you will find that it is obviously the desire to be comfortable, to be safe, and so on; then you would also understand the whole process of the cultivation of detachment and the implications of detachment. The understanding of both, completely, is the process of self-knowledge. If you go

into it very deeply as a means of uncovering your own comprehension, then you will find that there is the intelligence which will respond; then you will see that there is not a change, but transformation.

Looking at this world with all its anxieties, its wars, its slow decay, surely most serious people want earnestly to find a means, a way by which the mind is not a mechanical entity but is ever new, fresh, young. But you cannot have such a fresh mind if you are everlastingly in conflict. Hitherto you have accepted conflict as the way of life, have you not?, but when you begin to understand the total process of the way of struggle, then you will see that there is actual transformation, and that the mind is no longer caught in the wheel of struggle.

Let me put the problem differently, Sirs. Being simple is essential, but simplicity for most of us is merely expressed in outward things. You think you are simple, saintly and virtuous if you have only a few things, only a loin-cloth. A loin-cloth is not a symbol of simplicity of mind, nor does it indicate the understanding of the extensive richness, the liveliness, the beauty of life. But you have reduced all that to the loin-cloth level, and that is not simplicity. And a mind that is burdened with knowledge, with erudition, with information is not a simple mind; the electronic computors now can quote you almost anything—it is merely a mechanical response. And a mind that is constantly groping, wanting, searching, burning out desire and at the same time desirous, is not a simple mind. Please listen to all this, Sirs, learn about it as I am talking, because if you really follow this, you will see that what will come out of this is true simplicity. But first you must see what is *not* simplicity, and obviously the man who is caught in ritual, perpetually repeating, calling on the name of God, and doing so-called good, is not a simple man. Then what is simplicity? The simple mind is the mind that transforms itself, the simple mind is the result of transformation. The mind that says, ' I must be simple ', is a stupid mind, but the mind that is aware of the extensiveness of its own deceptions, its own anxieties, its own illusions, aspirations and all the turmoil of desires, such a mind is simple. Being totally aware of all that—as one is aware of a tree or the heavens—, there comes this extraordinary simplicity. I am using the word ' simplicity ' to denote innocence, clarity, a mind which has abandoned itself. A mind that is calculating, becoming virtuous, a mind that has got an end in view which it is everlastingly trying to pursue—such a mind is not abandoning itself. It is only out of total self-abandonment that simplicity comes; and to be completely aware of the extensiveness of the illusions, fancies, myths, urges and demands of the mind, is self-knowledge. It is the full understanding of existence as it *is* and not as it *should be*. But that beauty of simplicity does not come into being if there is no self-abandonment, and abandonment means, surely, the dropping away of all conditioning, as a dead leaf falls away from a tree; and you cannot die to something if you are not passionate. To die means the feeling of coming to a point or state beyond which there is nothing; a state of mind in which, with all the cunning tricks and speculation, do what you will, you can proceed no further. In that state there is neither despair nor hope, and the whole question of search has come to an end. A total death has come into being; and if you do not die, totally, to the past, how can you learn? How can you learn, Sirs, if you are always carrying the burden of yesterday?

I do not know if you have ever enquired into yourself as to how to be free of the yesterday, the thousand yesterdays, the thousands of experiences and reactions and all the turmoil of restless time? How is one to be free of all that so that the mind becomes extraordinarily

quiet, simple, innocent? Such a state is only possible if you understand the totality of your existence—what you do, what you think, how you are absorbed in your daily activities, your job, the way you speak to your wife, your husband, the way you treat your so-called inferiors, the way you educate your children, and so on. If you regard your attitude in all that as merely a temporary reaction, something which can be got over, adjusted, then you have not understood the totality of life. And I say that in the understanding of the totality of oneself there is a transformation which is immediate and which has nothing to do with the restlessness of time. You may take time in the investigation, but the transformation is immediate. Do not confuse the process of time and transformation. There is time in the sense that there is a gap between what I am saying and your listening. The vibration of the word takes time to reach your ear, and the nervous response as well as the brain response takes a split second. Though it may take time for it to travel to your brain, once you understand all of what is being said, there is a complete break from the past. Revolution is not from the outside, but from within, and that revolution is not a gradual process, not a matter of time.

So transformation of the individual can take place only when there is a total comprehension of the ways of the mind, which is meditation. To understand oneself is a process in which there is no condemnation, no justification but just seeing what one is, just observing, without judging, without checking, controlling or adjusting. The perception of what one is, without any evaluation, leads the mind to an extraordinary depth and it is only at that depth that there is transformation; and naturally action from that depth of understanding is totally different from the action of adjustment.

So I hope you, as an individual, have listened to these talks not merely to gather information, to be intellectually amused, excited, or emotionally stirred, but have learnt about yourself in the process and therefore freed yourself. Because from the beginning of these talks until now we have been speaking about the actual, everyday, state of the mind, and if you disregard it and say you are only interested in God, in what happens after death, then you will find that your God and your 'after death' are only a set of speculative ideas which have no validity at all. To find what God is, if there is a God, you must come to it with a full being, with freshness, not with a mind that is decayed, burdened with its own experiences, broken and dwindled by discipline and burnt up with desires. A mind that is really passionate—and passion implies intensity and fullness—only such a mind can receive that which is Immeasurable. That Immeasurable cannot be found except as you dig deeper and deeper within yourself. Your repetition that there is the Eternal is child's talk, and your seeking the Eternal has no meaning either, for it is unknowable, inconceivable to the mind. The mind has to understand itself, to break the foundation of its learning, the frontiers of its own recognition, and that is the process of self-knowledge. What you need now is an inward revolution, a totally new approach to life, not new systems, new schools, new philosophies. Then, from this transformation, you will see that mind, as time, ceases. After all, time is as the sea which is never still, never calm, everlastingly in motion, everlastingly restless, and our minds, based on time are caught up in its movement.

So, only when you have totally understood yourself, the conscious as well as the unconscious, only then is there a quietness, a motionlessness which is creation. And that stillness is action, true action. Only, we never touch it, we never know it because we are wasting our energy, our time, our sorrow, our endeavour, on things superficial.

So the earnest man is he who through self-knowledge breaks down the walls of time and brings about a motionless state of mind. Then there is a benediction which comes into being without invitation; then there is a reality, a goodness which comes without your asking. If you crave it you will not get it, if you seek it you will not find it. It is only when the mind has understood itself totally, comprehended itself widely so that it is without any barrier and is dead to everything it has known—then only Reality comes into being.

December 28, 1958

Price Rs. 3-00.